112 Washington St. Lib. Harvard University.

Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXXI.] MAY, 1859. [No. 11.

CONTENTS.

	Page.
SERMON FROM PSALM CXLVII. 16 . .	525
THE LANGUAGE OF MEN	533
SWEDENBORG AND HIS MISSION . . .	546
THE COMFORTS OF FAITH	556
LETTER FROM FRANCE	562
A MISTAKE IN TRANSLATION CORRECTED	568
INTELLIGENCE AND MISCELLANY: — Letter from Dr. Tafel. — Extracts from a Letter recently received from a New-Church Friend in London	569
JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH.	

BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY GEO. PHINNEY, 19, WINTER STREET,

(UP STAIRS.)

1859.

Printed by John Wilson & Son, 22, School Street.

Works Recently Published,

AND

FOR SALE AT GEORGE PHINNEY'S, 19, WINTER STREET, BOSTON.

CENTENARY OF THE NEW JERUSALEM.

TWELVE ADDRESSES IN COMMEMORATION OF THE LAST JUDGMENT IN THE SPIRITUAL WORLD, 1757, DELIVERED BEFORE THE GENERAL CONVENTION OF THE NEW CHURCH, AT ITS ANNUAL SESSION IN CINCINNATI, 1857. With a Sketch of the Life and Writings of Emanuel Swedenborg. 1 vol. 8vo.

SABBATH-SCHOOL MANUAL.

A MANUAL FOR SABBATH SCHOOLS. Prepared by a Committee of the General Convention of the New-Jerusalem Church.

THE PYTHONISM OF THE PRESENT DAY.

THE RESPONSE OF THE MINISTERS OF THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM TO A RESOLUTION OF THAT ASSOCIATION, REQUESTING THEIR CONSIDERATION OF WHAT IS USUALLY KNOWN AS "MODERN SPIRITUALISM." Price 15 cents. Postage included, on receipt of price.

RELIGION IN THE FAMILY.

REPORT OF THE COMMITTEE ON RELIGIOUS INSTRUCTION OF THE GENERAL CONVENTION OF THE NEW CHURCH. 5 cents, postage included.

☞ **The following NEW-CHURCH BOOKS, among others, may likewise be found at 19, Winter Street, Boston:—**

THE TRUE CHRISTIAN RELIGION. $1.

HEAVEN AND HELL. (With Index, 45 cts.; without, 37 cts.)

THE FOUR LEADING DOCTRINES. 50 cts.

DIVINE LOVE AND WISDOM. Paper, 13 cts.; cloth, 50 cts.

THE LAST JUDGMENT. Paper, 25 cts.; cloth, 40 cts.; cloth gilt, 50 cts.

EARTHS IN THE UNIVERSE. 25 cts.

APOCALYPSE EXPLAINED. 5 vols. $6.50.

LITURGY, OR BOOK OF WORSHIP. Cloth, plain, 75 cts.; gilt, 88 cts. Morocco, $1; gilt, $1.13; Turkey Morocco, $2.

COLLATERAL WORKS.

ILLUSTRATIONS OF SCRIPTURE FOR THE CHILDREN OF THE NEW CHURCH. 70 cts.

THE CHARACTER AND WORK OF CHRIST. By Rev. Wm. B. Hayden. 12 cts.

SOME ACCOUNT OF SWEDENBORG AND HIS WRITINGS. 5 cts.

THE OHIO TRACTS; being a Series of Tracts, Twenty-four in Number, on the Leading Subjects of the New Church. Per set, 8 cts.

ILLUSTRATIONS OF PHYSIOLOGY. By C. M. Rice, M.D. 50 cts.

DELIGHTS; their Origin, Variety, Uses, and End. By Rev. J. Clowes. English edition, 62 cts.

JUVENILE WORKS.

NEW-CHURCH MAGAZINE FOR CHILDREN. Single number, 9 cts.; bound volume, $1.

NEW-CHURCH CATECHISM. 15 cts.

LIFE OF SWEDENBORG FOR CHILDREN. By Mrs. Doughty. 38 cts.

ANIMALS, AND THEIR CORRESPONDENCES. By Rev. W. H. Benade. 38 cts.

*** *Orders for the above Books, and for any others that may be wanted, will be promptly attended to, by addressing*

GEORGE PHINNEY,

19, Winter Street, Boston.

THE

NEW JERUSALEM MAGAZINE.

No. CCCLXXV.

VOL. XXXI.] MAY, 1859. [No. 11.

SERMON FROM PSALM CXLVII. 16.

BY THOMAS PECKHAM RODMAN.

"He giveth snow like wool; he scattereth the hoar-frost like ashes."

THE glory of the Lord is always veiled. He comes in clouds, that every eye may see him. If he came in cloudless brightness, none could look upon him, and live. The manifestation of his purposes is like the unfolding of a mystery: and, when he points his finger backward, we can understand something of the wonderful way that he has been treading, while his footsteps have not been known: and then we know that he has been leading us in that way; and it is only in looking backward at his pointing that we know any thing of his doings. "Remember ye not the former things, neither consider the things of old," is said to us, that we may keep ourselves back from repining, and from exulting comparison of the present with the past; and that we may be in readiness for new wonders of goodness and mercy. But, in times when we need to have our hopes renewed, it is well for us to say, "I will remember the works of the Lord: surely I will remember thy wonders of old."

We cannot always be aware that the Lord is doing us good in what we are experiencing: we have to look back, and remember his goodness; and then we reflect, and conclude that he will do us good again. Deeper thought introduces us into considerations of the effect of what, in times past, was felt as afflictive, in preparing us for new enjoyment of the gifts of our Father in heaven; and patient meditation on our experience, and diligent endeavor to repress feelings of insubmission, will at length habituate us to such observation of the events of life, and of the tokens of Divine Providence displayed in them, that we shall be able to say from a feeling heart, that the Lord is always doing us good. And, even in the midst of adversity, we can see that what is painful to bear is a means of giving us something conducive to our happiness here and hereafter; of edifying us in the knowledge of eternal life, and making us regard our inward welfare as the end of all the changes of our outward condition.

In the mere literal sense of the portion of the Sacred Scriptures chosen for the subject of our thoughts in this season of religious meditation, we find much to suggest reflections like these. The Psalmist, contemplating the course of a year, finds occasion for thanksgiving even in the signs of winter. He has been praising God for clouds and fruitful rains, and for springing grass and for wheat: and at last he speaks of snow, and the hoar-frost and the ice, and the irresistible cold; comparing the snow to wool, the hoar-frost to ashes; and saying of the ice, that it is melted when the word is sent forth; and of the confined waters, that they flow again. In all these things, we hear the words of one who has observed the seasons in all their course; who knows that the snow is doing good as it lies, not merely white as wool, but, to the buried seed which is to show its resurrection in waving spires laden with rich stores of grain, as warm as wool, — a protection, and a cause of growth; and seeing in the hoar-frost, not merely the grayness of ashes, but something which may be as serviceable in the cherishing of living principles of vegetation in the earth, as the ashes to the slumbering fire; and who sees that the ice is to be softened, and that the rigor of the cold will seasonably

abate, and that genial winds will blow over the unfettered waters, and that the year will be crowned with the goodness of the Lord.

But one, who had never seen the course of a year, might be struck with fearful astonishment at the appearance of the signs of winter: and so one, who had not observed the changes of life, might have his confidence in the Lord shaken by vicissitude; or, rather, the experience of change would show him his need of faith in the Lord. One, who had observed the seasons, would know the good that even winter brings; and one, who had waited on the Lord in experiencing the changes and chances of life, would know the good that adversity brings. So we see, that, even in the literal sense, this portion of the Sacred Scriptures suggests reflections on the goodness of the Lord, which help us in repressing discontent with the present, regret for the want of what made the past delightful, and faithless apprehension for the future, as respects our condition and circumstances, — our actual condition and circumstances in the natural world, and our apparent condition and circumstances in respect to spiritual life. In the spiritual sense, much more can be seen: for, in that sense, we see that snow and hoar-frost signify things that belong to regeneration; the snow meaning a kind of truth, and the hoar-frost a kind of good, both of which are to be received and rightly used in acknowledging the Giver of seedtime and harvest, and cold and heat, and summer and winter, and day and night; who cares not only for the seasons of the natural year, but for the states of the human mind, which are signified by the seasons of the year.

There is a time for snows, and there is a time for the mind to receive that kind of truth that is signified by snows. Snow covers and protects some seeds of grain that are already sown, as well as fertilizes the unplanted soil on which it lies; and the kind of truth that is signified by snow is preservative of things which are already in the mind, as well as preparatory to the reception of things not yet received. Snow is compared to wool, because it looks white and lies light, and holds warmth, and is a protector: so, as wool signifies good, the truth that

snow represents is compared to good, in its being said that the Lord gives snow like wool. In seeing what kind of truth it is that is compared to good, and signified by snow, which is compared to wool, we shall learn more of what is meant by giving snow like wool; and learn more, too, of the nature of the Sacred Scriptures, which in all their particular expressions, even in those which seem to contain only natural metaphors and comparisons, are full of meaning with respect to the workings of human minds, and to the works of the Lord within them, as the Regenerator, the heavenly Father, who makes them that believe in his words sons of God, inheritors of the kingdom of heaven.

Truth in ultimates, or literal truth, the truth that we learn from the literal sense of the Word, is what is meant by snow. By learning such truth as this, we obtain much help in living good lives. Without such truth as this, our lives are like the ground in winter, stripped of its raiment of verdure; dry, hard, and cold. With such truth as this, our lives are like the same ground in the same season of the year, covered with white, instead of green diversified with many colors, the hues of various flowers and blossoms, which the sun brightens when the snow melts away. Some of the early flowers bloom under the snow; and all that makes the spring beautiful and promising is fostered in secret by the snow, till it can openly show itself in vernal sunshine, and bathe in vernal rains, and feel the vernal breezes. So there are truths and goods in the mind that are protected by literal truths; and these, and all things that make men bear much fruit, and so become disciples of the Lord, are nourished by the literal truths that we learn, and, having learned, observe as laws of conduct, and at length come to understand as principles of character, and afterwards to love as elements of happiness, — the happiness of being ministers of the good pleasure of our Father in heaven. For, as the effect of the snow on the growth of what is planted and sown, and on what is to be afterwards planted and sown, so is the effect of the truths learned from the literal sense of the Word on the mind of him that learns them. For, by means of these truths, he comes to have spiritual food, and the power to pro-

cure more food; just as the farmer, who has ploughed and sowed and reaped, has bread to eat, and seed to sow, that more bread may be procured. Then the literal truths are seen not to have been learned in vain; then is fulfilled the saying of the Lord by the prophet, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Literal truths of the Word are such as these: That we have a heavenly Father; that we are to be judged as obedient or disobedient children; that we are to live after death; that in that life which is to come, even as in this life, the good have peace, and the wicked have no peace; that, to become good, we must shun evils as sins; that to cease to do evil, and learn to do well, we must have help from the Lord to feel right and think right and do right; that, if we ask the Lord for help, he will give us what we ask; that he cares for us and provides for us; that we have a Saviour, who is the object of belief, and that, if we believe on him, we shall experience salvation; that they who believe on him truly, and love him heartily, keep his words, and do them. All these things we find in the literal sense of the Word; and, when we come to understand the things of the spiritual sense of the Word, we shall have wiser thoughts respecting these things, and better feelings; but we shall have nothing in our minds contradictory to these things.

Having these things in our minds, and living according to them, we are like a region of the earth, to which, in winter, snow has been given like wool. We have truths in our memories and in our thoughts, and they are made manifest in our lives. Goodness that is signified by wool, characterizes our conduct in greater or less measure: we endeavor to be better men. And as this goodness is in our outward lives, and is represented by wool, so the literal truths of the Word are in our outward lives, — that is, in our memories and thoughts,

— and are represented by snow. That the snow is like wool, means, then, besides the meaning that has been given already, that, as the truth that we believe is manifest or ultimate truth, the good that we love is manifest or ultimate good. When these are in our lives, then we have religious thoughts and religious feelings with respect to all our duties, and we live the life of religion; that is, we do good; we do things that men approve because they please the Lord; we are moral from a spiritual motive.

These are a few of the things meant by giving snow like wool. The natural uses of hoar-frost are not so obvious as the natural uses of snow; but from considering some of the things said in the Word about ashes, to which hoar-frost is compared, we can learn lessons in the doctrine of life from its being said, "He scattereth the hoar-frost like ashes." That the hoar-frost here spoken of means something that is good, we may infer from the comparison of the manna, that was found on the ground by the Israelites, to the hoar-frost. It is called a small, round thing, — small as the hoar-frost; but, that it is a good which is to be replaced by a greater good, we may learn from the comparison of hoar-frost to ashes. For as the ashes were to be removed from the altar, that they might not hinder the kindling of new fires and the burning of new offerings; so that good thing in our minds, which is represented by something which is compared to ashes, must give place to something new, — something better; at least, something as necessary as that which gives place to it, which has been useful in its time and for its purpose, and must now give way for something needed in the orderly succession of the processes by which we are made fit for a place in heaven.

Between the first and second part of this verse, which we are considering as to its spiritual meaning, there is a remarkable instance of what is called *parallelism;* which, as we are informed by those who are learned in Oriental literature, is one of the chief characteristics of Hebrew poetry. Snow, signifying a certain kind of truth, is compared, in the first part of the verse, to wool, signifying a certain kind of good; and hoar-frost, signifying a certain kind of good, is compared

in the second part of the verse to ashes, which signify a certain kind of truth. If the writer of the Psalm had had any idea of the uses of ashes and hoar-frost, and of wool and snow, and thought of them as well as of the resemblances of these things to each other, then we should have in the verse an instance of parallelism of thought as well as of language; and, if he had had any idea of their spiritual meaning, we should have a still more striking instance of parallelism of thought. But, whatever the writer thought, he wrote under divine direction, and all his expressions are full of spiritual and heavenly meaning. In seeing what kind of truth ashes signify, we can learn something more of what kind of good the hoar-frost signifies.

Ashes signify what is called in the Church scientific truth. There are, in all subjects of human inquiry, some elementary things to be learned as means of advancement in knowledge and understanding. There are some general elementary things that we must know before we can apply ourselves to study in any department of knowledge, besides the elementary things peculiar to the particular study in which we may at any time engage. These elementary things are called *scientifics*, because they are things to be known, remembered, as means of knowing more, before we are able to think much of what we are learning. They are to be received as axioms, — as things to be accepted without much, if any, inquiry. They are received, for the most part, in early life, before our judgment is mature. But if, at any time of life, we apply ourselves to new studies, we have to come into a state of mind resembling more or less the state of a pupil, or the scientific state of mind. What is now said of things to be learned in general is true of the subject of heavenly knowledge, — knowledge of eternal life. There are scientifics of the Word as well as scientifics of natural knowledge.

The things called *scientifics* do not continue to be so prominent as objects of thought, when we are advanced in knowledge of a subject, as when we are just entering into it. We act according to what we have learned; but we do not constantly remember what we have learned. The knowledge at first

acquired is not forgotten; it can be recollected in all its particulars. It can be applied to any required use, either in learning or teaching; just as ashes can be taken from the place of deposit and scattered on the soil, or used in any agricultural way for the promotion of new growths or the support of old ones. The ashes, though removed from the altar, were not wasted: they were carried by the priest, wearing a dress put on for that very purpose, in vessels appropriated to a specific use, into a place appointed. All these things show that the ashes of the altar were not despised, though they had to be removed that new fires might be kindled, or rather the perpetual fires fully revived. And we do not waste ashes: they are preserved; and their various uses show a resemblance to a certain kind of truth, some idea of which has been given in what has been said of the use of scientifics on all subjects, spiritual as well as natural. We have seen that the truth signified by ashes is truth of an external kind, just as snow signifies truth of an external kind. And as wool, to which snow is compared, signifies outward, visible good; so hoar-frost, to which ashes are compared, signifies outward, visible good. But the good that is seen is done from an interior motive, — it is done from regard to the Lord; and, as we advance from state to state of spiritual progress, the good that we do is of a higher quality, according to the elevation of our affections.

The good that is signified by hoar-frost is called the good of truth: it is indeed truth in the form of good. It is said that man lives by every word of God. The Lord, when he requires us to eat his flesh, which he calls the bread of life, speaks of himself as the Son of man; that is, as the Giver of truth. The manna that was given to the hungering Israelites was a representative of truth in the form of good. All spiritual food is truth in the form of good. But there are lower states of mind, from which we advance to higher, in which we think and act more from consideration of truth than from the love of good; and the good that we enjoy in them is denoted by hoar-frost. Doing the truth in ultimates, signified by snow, we enjoy good in ultimates, signified by hoar-frost. The snow is like wool, of which clothing is made, and which is

naturally the covering of sheep. Clothing is changed, and wool is sheared from sheep; and, like all external things, these are replaced by something similar. The hoar-frost is like ashes; and the good of truth, which is denoted by hoar-frost, is removed that the good of love may have place, as the scientifics denoted by ashes give place to things of higher use.

When we love to feel our need to recollect the good and truth of former states; when we remember the past doings of the Lord, and ask him to remember them,—then we think of snow and wool and hoar-frost and ashes in a spiritual sense. We remember the loving-kindness of the Lord; and we trust in Him who is loving and kind for ever, who came down from heaven, who is in heaven, and who will help us in the way to heaven.

THE LANGUAGE OF MEN.

(Concluded from p. 499.)

The known languages of earth are divided by philologists into three great classes, each of which contains several languages. The monosyllabic or one-syllabled type consists of such as have only monosyllabic roots, with no variations in inflection, and whose meaning is only shown by position in the sentence. Chinese is a good example of this class. Its whole vocabulary is said to contain not more than three hundred and thirty words, which each form a single syllable. The signification of these is varied by means of accents, which number at least eighty thousand; and although learned men say that only one-fourth are really needed and used, still the liability to error is very great, since the entire language depends on this artificial system of written accents far more than on living and spoken sounds. Learned Chinese, therefore, are often forced to write their words, in order to understand each other in conversation.

The second class is composed of monosyllabic roots, with a great abundance of inflected forms. Of this class, the English

is an example; although a better one is found in Latin or Greek, and the best in Sanscrit.

The third class consists of languages whose verbal roots, in their present form, consist of two syllables, which require three consonants to express their meaning. This division includes the Semitic languages. In some respects, the Hebrew illustrates well this type. Its roots, for the most part, consist of three letters; which form in the word mostly as many syllables. Its peculiar character, however, is, that every thing is turned to the highest vividness and significance; and thus all its grammatical terms, whether denoting names or qualities, are subordinate to the verb. It is eminently the language of prophecy and universal truth.

The Egyptian hieroglyphics, according to the phonetic system of Champollion and Bopp, form an inflected language like Sanscrit. Their phonetic value, however, must have been their latest function; for the forms are evidently a relic of the time when the visible object told to the eye, by correspondence, a story far more full to the eye than words of description could to the ear: and so it was a language of pictures of natural objects. And, indeed, to similar representation of natural objects, the written characters of many languages are generally referred. Some of the Greeks regarded the hieroglyphics as the oldest of languages; and singularly indeed do the monuments of Egypt point toward a similar result.

The variety of languages on earth is only the type of the variety of limbs, organs, and functions in the human body. But, while language itself presents this universal image, each individual language presents a smaller image, not only in its proportions and structure, but in its growth and decline. The literature of Greece and Rome is divided into its golden, silver, brazen, and iron ages; and, in the same progress, the language of each shows as plainly the marks of degradation in use, structure, and inflection. The barbaric Latin of the monks of the dark ages is a tool of thought as debased as the thoughts it served to express. The languages of savage nations, however, show this corruption of a noble primitive tool still better; for they point backwards into the dim past, to a time of per-

haps even greater perfection of speech than Latin or Greek. Alexander von Humboldt, the man best fitted to speak with weight upon this subject, describes the American races as singularly remarkable for the degradation of their faculties from an original standard whence they have fallen; while he says that their languages resemble the relics of some great ruin or mighty devastation. In their study, the scholar wanders among the fallen columns and overgrown ruins of a once noble temple of human words; the relics of desolation, not the first, crude, undeveloped germs of language yet to be. Niebuhr also, the historian, — and higher authority could hardly be quoted, — insists strongly, that the languages of savage nations are only the poor fragments of a once glorious instrument of thought; and declares that language, as well as history, points backward to a lost civilization and a golden age.

But, while thus looking at the divisions of language, we have unaware involved the great question of the *unity* of language. No rational man can believe that an oak and a palm ever sprung from the same seed, or that laws of growth, so wholly diverse, could have arisen from any thing but entirely distinct creations. Yet the internal resemblance, in law of life and growth, between an oak and a palm, is fully as close as it is between the modes of form and expression in Greek and Turkish, Sanscrit and Chinese.

The similarity of roots in different languages only shows the union between thought and the verbal root, which is its natural body. It is like the sameness of type which the human skeleton presents, and which only shows that a human body is everywhere the clothing of the soul of a man. The nucleated cells in the palm-seed and the acorn; in the egg of fish, reptile, serpent, bird, and man; the mysterious first forms under which abides the first principle of manifested life in organic structure, — seem, under the microscope, entirely alike to the eye. It is only in the development that each shows and always preserves its own identity. The same principle is true in language. The identity of root throughout a great family of human speech only shows that thought, too, has its first constant outbirth into words. It no more proves that languages

all spring from one common source, than the identity of the nucleated cell in all organic forms of life proves that animal, bird, plant, and man are only developed forms of the same animalcule, simply because the microscope sees no difference in their primitive forms of life. The difference in the living growth of languages shows as conclusively that they never sprung from one universal, earthly language, as the different living growth of a fish and a man shows that they are not common children of one primitive animalcule.

The question of a universal language has much perplexed learned men. The literal account of the Tower of Babel, and the confusion of tongues, philological science rejects as decidedly as natural history and geology discard the story of the creation. In the distant echoes which float down the vista of ages, no sound of original harmony and unity of tongue is borne to our ears. The constancy of species in plant and animal rests on no firmer basis than does the difference in languages. The individuality of each seems to natural science co-eval with man's creation; and it certainly extends through the earliest period of which history tells. The idea, then, of a primeval language on earth, seems wholly untenable; while the attempts to construct a universal language to replace the present diversity of speech seems hardly less absurd than an attempt to bring all nations under one single government. Philological science discerns in the past no trace, and in the future no sign, of a universal language.

What human acuteness fails to discover, it has at length pleased Divine Providence to reveal; and the same light which discloses the secret causes in nature, illumines the great problem of human speech. The only universal language is the language of the spiritual world; and about that language much is taught in the writings of the church.

The language of the spiritual world is not a language of mere words, but a language of ideas. What is meant by a language of ideas, may be conceived when we remember how the eye reads the face of a friend. Those who know each other well, can, in a second, by the mere glance of the eye, communicate ideas which would require many minutes

to put into words. In all such communication, it is the *eyes* which tell the thought. Close the eyes, and the thought is hidden; for the expression only shows the affection of the heart, not the thought of the mind. Because man is a spirit, and even now perceives a foreshadow of his future state, the eyes, from very ancient times, have been called the windows of the soul. Nay, we not only can speak through the silent language of glances, but we cannot help doing so; and therefore the wicked man, who knows that he has something to hide, will not look full in the eye him with whom he talks, but restlessly strives to hide from sight the traitorous eye, which, despite his wish, cannot help betraying his counsels. In this inaudible but distinct communication of ideas, we recognize a trace of that universal language which needs mortal words no more than its speakers need mortal bodies.

As this language of eyes is a trace of universal language, it is also universal on earth, and needs no interpreter to translate it, any more than does the smile or the frown. All men understand it, the ignorant as well as the learned, the dweller at the antipodes as well as the next-door neighbor.

How full and rich is the language of spirits, can be seen in the attempt to explain the idea contained even in a single word. What falls from the lips expresses only an iota of the thought then distinctly in the conscious mind. In speaking words, we merely *describe* to the *ear* of the listener that which we *see* with the *eye* of the mind. The ratio, then, of spiritual language to the language of men, is that of *sight* to *hearing*. As the eye can in a moment's glance behold from a mountain-top what words can never describe, though volume and volume and year and year be devoted to the task; so the language of spirits, which consists in the communication of ideas themselves, and not of their verbal descriptions, expresses more in a minute than a man can do in an hour. Human words, moreover, cannot contain our highest thoughts, any more than love can pour forth its inmost life into even the tenderest caressings. Thought is always on a higher plane than speech, and affection contains far more than its sweetest utterance. No one can enter so deeply into the wisdom of a book when reading it

aloud to another, as when, in silence and alone, he reads its thoughts, not merely its words; and communes with the author, spirit to spirit, not mouth to ear.

Throughout the universal heavens, in every society, whether near or far, one universal language only is spoken. It is not learned; for it is implanted in all men, and flows from their affection and thought. The sound shows the affection, and the manner of utterance shows their understanding of the thought which the word contains and is. Angels, therefore, know what another is, simply from his speech; from the sound, the affection; from the articulation, the mind. We may conceive something of this triple perception in every utterance, if we note its correspondence on earth. Let a wise man and a little child both repeat the words, "God is love." The truth is contained in the words; the affection which utters it we feel in the sound; while the manner of articulation shows that the wise man perceives a great truth, when the child ignorantly repeats only three words.

Speech similar to that of the spiritual world is implanted into every man; but it is in his interior intellect. Because this speech does not flow down into mortal words, man does not know that he has it. The speech of angels, however, while it is one, is also varied in its affection and thought. Since heaven and hell are opposites, heavenly existence is called life, while that of hell is called death. The language of hell, therefore, is the opposite of that in heaven; and, as the sound of the one is full of heavenly sweetness and harmony, the sound of the other is harsh in the same proportion. But since the language of angels is true speech, as their existence is true life, the opposite of the one is silence, as the opposite of the other is death. We may see, therefore, how full of meaning are the words, —

"The dead praise not the Lord, neither any that go down into silence."

The angelic speech which the Lord implants into every infant's heart, can only come forth into utterance in the eternal home of our heavenly Father; and, if we will not speak it there, then we dwell with the dead, who praise not the Lord, and go down into silence.

The first kind of speech on every earth was by means of the face, and especially of the lips and the eyes. The face is the image of the mind, and was expressly formed to exhibit the things which the man wills and thinks. Since, in the early times of primitive innocence, no thought was cherished which man was not willing to show, affections and thoughts could look from the eye and speak from the face in silence, far more impressively in a visible form to the eye than in a verbal description to the ear. Vocal speech itself was gradual in its growth, since all change is slow; and the need of verbal sound was only slightly felt at first. Men have said in joke that the great use of language was to conceal thought, not to express it. They uttered, unawares, a great truth. Vocal speech was first used, because the wondrous language of eyes and face told more than man was willing to show; and it was a wish to hide the truth, to conceal from others something of his thought, which caused the introduction of words.

The power of speech has by some been supposed the great difference between man and brute. It is said that the horse only needs speech to contest with man the government of earth. Truly understood, however, this very difference in itself gives an overwhelming proof that speech is only the natural body of thought. The physical structure of lungs and throat, tongue and palate, of the animal, shows no reason why they should not utter words; and as to the mere structure of the natural body, man himself is only an animal, and the head of the animal kingdom. Animals do not speak, for the same reason that man in infancy does not. They have alike no thoughts to clothe in sound; and from nothing, nothing comes. The infant, however, contains a germ, which may develop into a man and an angel. In him are the seeds of eternal growth in knowledge and thought; and they are only germs at first, that his own free choice may make them what he will. The animal, however, is stationary. At the beginning of life, he knows all that he does at its end. No spiritual thought is there, which can give birth to natural offspring in verbal speech. If speech depended not on intelligent thought, why should not idiots, whose vocal organs are complete, speak like other men? The

very beginning of speech, indeed, with every child, is only the sign of the first formation of intelligible thought; and, like the body of the speaker, it long crawls upon the face of the earth, and deals only with the things which its senses perceive.

Jerusalem, Athens, and Rome have given to the world the language respectively of religion, literature, and law; and each language has performed a peculiar duty in the expression of thought. The title which was put upon the cross, JESUS OF NAZARETH, THE KING OF THE JEWS, was written in *Hebrew*, *Greek*, and *Latin*. Certainly no Newchurchman can believe that the choice of those languages for that inscription was simply the work of Pilate.

It is a fact full of meaning, that the Old Testament is written in Hebrew, — a language which, even to a philologist, is seen to stand apart from all other Oriental languages; which, in every root almost, by its three essential letters, images the union of Love, Wisdom, and Use; which contains no vowels, so that all sounds may fill its words without doing violence to truth, and all affection find an utterance even in the words of Divine Wisdom. Nor is it less significant that the language of the New Testament is Greek, — a tongue in which the highest philosophy and grandest poetry of recorded antiquity found its own appropriate clothing of words; a language in which heavenly wisdom, and even the holy doctrine of love to the neighbor, was revealed long before human ears had listened to the Sermon on the Mount. And when, at last, the time had come when those divine words which were then uttered on the Mount by the Lord himself should be written for eternity to read, Greek, the language of spiritual wisdom, was the true tongue which should express their infinite truth.

While Greek, however, is eminently the language of spiritual wisdom, Latin is plainly the language of intellectual thought; and, since spiritual wisdom always rules over the lower expressions of intellectual thought, Greek language and literature had absolute sway over the Latin mind. Conquered Athens ruled her conqueror; and Rome had no philosophy, or poetry, either epic, dramatic, or lyric, with the poor exception of the satire, which did not find its original in the Hellenic

tongue. The stern utterance of Roman lips, however, found its true use in the practical life and formation and guarding of law, — the bulwark which intellectual thought builds up around those human rights which history shows have always, since the first ages of purity, needed its protection. The Roman code, therefore, while it borrowed its elements from the Athenian State, and thus showed how spiritual wisdom is the soul of intellectual life, is to-day the foundation of civil law in Europe and America.

The Latin language is the appropriate dress for intellectual thought. The philosophy of Greece, even, has been taught to the world chiefly through Latin. Aristotle, the great master of the sensuous school, which clung to earth rather than raise the eye to that heaven at which the finger of Plato always points, ruled for centuries with despotic sway the intellect of Europe. Yet his writings, on which was based the whole fabric of the scholastic philosophy of the middle ages, were known for more than fourteen hundred years only through Latin translations. The Greek originals were brought into Europe from the East by the Arabs when they conquered Spain.

The Latin is the basis of modern French, Spanish, and Italian, and in each is filled with a new and different life, which shows itself, as might be expected, chiefly in a change of vowels and the metamorphic consonants. The components of English, which draws its being chiefly from the union of Saxon and its northern kin with Latin as it comes through French, still retain the stamp of their originals. Saxon is the language of affection, and Latin still the vehicle of intellectual thought. Science is forced to return to Latin for its technical terms. Metaphysics and abstract study can find few definite expressions for its delicate shades of meaning in any but words of Latin birth; and even where we have two parallel classes of words, one of Latin and the other of Saxon origin, the Saxon expresses more of affection, and the Latin more of thought. Motherly and maternal, fatherly and paternal, loving and affectionate, — the one set speak the feelings of the heart, and the other the intellectual idea of that feeling.

Since the Last Judgment, it is now permitted to men to enter intellectually into the truths of faith. Surely it is a noteworthy fact, that the intellectual knowledge of those truths was written in Latin. Swedenborg did not write in Latin because Latin was the universal language of science among civilized nations. Such was indeed the fact; but the reason of his choice was deeper than any thing so superficial. Had there not been a special fitness in the language itself, Swedenborg would have been guided to another choice. When the New Testament was written, Latin was becoming the ruling tongue of the earth; and Greek was passing into oblivion so fast, that, in the middle ages, only the most learned knew it; and even the church of Rome used, in less than four hundred years after the birth of our Lord, only the Latin translation of Jerome. Yet the New Testament was written in Greek; and every student of the original who has read the Vulgate feels how impossible it is that the New Testament should have been first written in Latin. But, as Greek was the tongue which should clothe Divine Truth in words, Latin was the language which should express man's intellectual understanding of its holy meaning. That Swedenborg was guided in the whole execution of that work for which he received illumination from the Lord, we cannot doubt. When he wrote in Latin, he did it for the same reason which had given throughout the civilized world its peculiar function to the Roman tongue, not because men used it then to perform a peculiar duty. The books of the church are in Latin, because that language itself is the natural body into which intellectual truth enters when it is to reach the universal understanding of humanity.

That Latin will always hold this place among languages, no one may say. Yet even if our own English, as some have thought, should become as universal a language, while it would fill the expression with far more love than Latin contains, Latin will, nevertheless, though changed according to our laws of speech, still maintain, even in its Anglicized dress, its old supremacy over intellectual thought. Perhaps in this offspring of the Saxon and Latin marriage may be found indeed the heir of the kingdom, containing at once the united love and wisdom

of both its parents. Speculation on such points, however, is useless. If another revelation is made to the church, we may rest in the faith that God will clothe it in its own true body of human words.

Language has thus far been viewed analytically. It is in itself only the natural body of thought; and the analysis of mere language is akin to that dissection which the anatomist makes of his dead subject. If, however, we would understand language aright, we must look upon it in life, and behold it in its living function and use; just as, to understand the human body, we must see it, not merely as the dead subject of the knife, but as the living form and clothing of the soul.

The great use of language is *to convey truth.* Its whole structure, in word, sentence, and completed speech, has ever in view the utterance of truth. Whenever, then, a false thought is clothed in words, the glorious instrument of thought is debased, and we are false to our trust. He who speaks a lie, abuses, in the very utterance, the gift of God. He who writes a lie commits the same sin, but in a degree as much worse as sinful act is worse than sinful thought. The speaker or author who uses this wondrous creation, which God has given, to fill other brains with falsities, or other hearts with hatred or lust, commits a grievous sin, which, however much he may repent, he can never undo. Helpless, he can only look on, while he sees the souls of his fellow-men growing sick with the poisoned draught which his own hand held to their lips.

But to truth love is joined in eternal wedlock; and, whom God has in heaven joined together, let no man thrust asunder on earth. As the word should be always true, the sound which fills it should always be gentle, and full of love. Beautiful sound is the wedded wife of true thought. The sweetest tones, perhaps, in earthly speech, are uttered by children; and surely their voices are only in harmony with the truth which their young lips have not yet learned to turn into falsehood. Gentle words are no slight thing: they wield a power which few hearts can resist. Truth alone is harsh and cold: but truth wedded to love is gentle and warm; and, together, they image that infinite power which their divine union possesses. The

true thought among angels is never dissevered from the gentle sound; and, if we truly wish the kingdom of heaven to come, we shall always strive to unite them in every word. They will smooth the rough path, and carry joy into the home. Even on earth, they reap an unceasing harvest of smiles and pleasant glances. They make the happy happier still; while even to the unhappy they bring something of the happiness of heaven.

The analysis of language, in its various aspects, in its elements and in its combinations alike, in its origin, diversity, and function, teaches throughout the sublime truth, that it is essentially the creation of God. It is as fully his gift as is the fair world where it is spoken. To a rational mind, no more proof is needed; and yet the grandest of all proofs remains to be uttered. Let us turn to it reverently; for it is a truth which shines with the very light of heaven.

Nature, as has been shown by another person, everywhere repeats on every plane of existence, according to the laws of that plane, an image of God. As the Divine Form is the perfect form, its representative form on every plane appears as the image of perfection there. Down through the human race into animals and plants, and finally down into the bosom of earth and the very organization of matter, this perpetual sphere of divine perfection extends, imaging itself by correspondence even there. Had earth not borne this definite relation to its Maker, as the ultimate creation of his divine wisdom, matter never could have furnished a natural body, when he descended from heaven, and clothed himself in human flesh.

In the fact that matter could furnish an earthly dwelling in which the Divine could abide, and from which it could arise in a glorified Humanity, containing nothing of evil and nothing of earth, we find the grandest proof that he created the matter into which his spirit could enter. But when the Lord cast off the earthly body, and ascended in the fulness of power, he did not abandon the earth. "In the beginning was the Word, and the Word was with God, and the Word was God."

THE WORD WAS GOD; and, in the Word, God is still present on earth. In the letter of the Word, in the forms of human speech, in the language of men, is now found the presence of

Divinity, and the outermost garment of Divine Truth. Human speech can contain it. The eternal wisdom of Jehovah can abide in the utterance of human lips. How could this be, unless the Lord himself, wondrously acting through human mind, had formed human speech also in correspondence, and had created it in word and sound in relation to himself, as he had created in a like manner the organs which speak it? How else could earth have yielded to Divinity its temporary garment which the eye could see, or language an utterance which ear could hear? We find even a new confirmation of this grand truth. Each of these presentments, the visible and the audible, as men saw then and hear now, is only for earth. The Lord bore to heaven nothing of earthly matter in his glorified Humanity. The Word in heaven contains nothing of the language of earth. Every thing of earthly matter and earthly speech is dropped; and the Lord God is a Spirit, and his Word is spiritual truth.

In the New Church, the usual name by which we speak of our heavenly Father is the "Lord," and we likewise call his Holy Scriptures the "Word." The very expression is an acknowledgment of him as the Creator, through the mouth of man, of human speech; for it bears in its endless changings His mark upon it.

The hand of man, as all know, never can destroy a single particle of the matter which God has created. Yet we think that the uttered word dies on the lip of him who speaks; that the creation to which God has given life perishes in the moment of creation. It is a great error. No word ever dies, any more than a particle of matter is ever destroyed. The motion which its birth gives to air still continues to flow onward; and every word which human lips have ever uttered, from the first spoken sound down to the last utterance of time, is still ringing through the air in endless vibration. The whole atmosphere is alive with sound; and, if the ear were constructed to listen to the wondrous story, we should still be able to hear every sound uttered on earth since the atmosphere was first created. We should to-day be able to reverently listen to the audible words of the Sermon on the Mount. No whisper is ever lost. The

cry which cruelty extorts from the victim sweeps onward for ever through the air. The word which we utter repeats its tale of truth or falsehood, its tone of kindness or its harsh sound, for ever, till earth shall cease to be. All the sounds of love or hate, which ever rose from mortal lips, still echo on through this endlessly vibrating ocean of atmosphere which encircles their earthly home.

The story is completed. Words and sounds cannot be annihilated; and thus is satisfied the last condition which we expect to find in the creation of God, and our last conception of divine workmanship. We recognize alike, both in the sounds and words of human language, as well as in the visible forms of matter, the power of God, and reverently bow before Him who is the Creator of them both.

E. H. A.

SWEDENBORG AND HIS MISSION.

A Lecture delivered before the Massachusetts Association of the New Church, in Boston, April 7, 1859.

BY SAMPSON REED.

It is a well-known doctrine of the New Church, that the second advent of the Lord, which is foretold in the Sacred Scripture, is not a coming in person in the clouds of heaven, but a coming or revelation of the spiritual sense of the Word in the literal. And there is a perfect parallelism of prophecy and its fulfilment in regard to his first and second advent. The Jews, in accordance with the literal sense of their Scriptures, were expecting a Messiah who would come and reign over them as their king, and lead them to glory and victory. But, when he came, he declared that his kingdom was not of this world. They were in no way prepared to receive the kingdom of heaven into their minds, and to permit him to reign in their affections. They were totally opposed to any such government; and he was rejected and crucified.

The Christian church, forgetful of the lesson which was then taught, has been looking for the literal accomplishment of the

prophecy in regard to the second coming of the Lord, wherein it is foretold that he should come in the clouds of heaven with power and great glory. Instead of this, he has come as the Divine Truth in his Holy Word. Similar states of mind have led to similar results. The Jews had probably no real belief in a future state, and no higher idea of heaven than of worldly grandeur and prosperity; and, regarding themselves as the chosen people of God, they expected these from their Messiah. Christians, too, have been looking for his kingdom in this world; not a spiritual kingdom, in which he would descend into their hearts, and reign there; but an earthly kingdom, in which he would appear in person like a prince, when they should enjoy an inconceivable amount of undefined happiness, arbitrarily bestowed upon them in preference to the rest of mankind. Both the first and the second advent of the Lord have now been accomplished; while Jews and Christians stand waiting for the literal fulfilment of the predictions in regard to him, — the one for a temporal deliverer, the other for his visible appearance in the clouds of heaven.

I propose to consider the subject of the second coming of the Lord; and, more particularly, Swedenborg, and his office and agency in regard to it.

We find it stated in the "True Christian Religion," that —

"THIS SECOND COMING OF THE LORD IS EFFECTED BY MEANS OF A MAN, BEFORE WHOM HE HAS MANIFESTED HIMSELF, AND WHOM HE HAS FILLED WITH HIS SPIRIT, TO TEACH THE DOCTRINES OF THE NEW CHURCH, THROUGH THE WORD, FROM HIM.

"Since the Lord cannot manifest himself in person, as has been shown just above, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he is to do it by means of a man, who is able not only to receive the doctrines of this church with his understanding, but also to publish them by the press. That the Lord has manifested himself before me, his servant, and sent me on this office, and that, after this, he opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now for many years, I testify in truth; and also, that, from the first day of that call, I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone, while I read the Word." — *T. C. R.* 779.

The manner in which this announcement is made is most remarkable. Swedenborg begins by stating the general truth, that the second coming of the Lord is effected by means of a man, without alluding to himself at all; and afterwards speaks of himself in regard to it — which was a matter of necessity — in the most childlike and humble manner. It is thus presented to us, not as a personal matter, but as a doctrine of the church. It is indeed a most important doctrine, and one which the New Church can neither reject nor ignore. When the first Christian church came to an end, unless a new one had been raised up, the human race would have perished: for, without a church on earth, the great end of creation (which is, a heaven from the human race) would have been frustrated; and this the Divine Providence could not permit. When we consider, that, unless the Lord had come again, no flesh could have been saved, and that this coming was effected through Swedenborg, the magnitude of Swedenborg's office is apparent.

The man through whom the second coming of the Lord is effected was to be able "to receive the doctrines of the church with his understanding, and also to publish them by the press." These doctrines teach, that, "in the literal sense of the Word, divine truth is in its fulness, in its sanctity, and in its power." The literal sense is the basis of the higher senses, as the church is the basis of the heavens. The truths of the Word had been wholly corrupted and perverted by the first Christian church; and in order that the power of divine truth in the literal sense should be effectual, and the New Church established, it was necessary that its doctrines should be brought down into the understanding of a man, and received by him. The literal sense of the Word may remain between the covers of our Bibles in all its integrity; but it there exerts no power, unless the truths and doctrines which it contains are received into the mind. In the spiritual world, the Word shines with different degrees of splendor, as it is viewed by the angels of the different heavens: "But, if any one approaches who had falsified it, then the splendor is immediately dissipated; and if he comes near, and fixes his eyes upon the Word, it becomes, as it were, covered with blood; and then he is admonished to

depart, because there is danger" (T. C. R. 162). Analogous to this is the condition of things when the Word has been falsified on earth; for the church cannot exist, even where the Word is, unless it is read, understood, received, and acknowledged. In order to the establishment of a New Church, and the integrity and stability of the heavens, it was necessary that there should be some man on this earth who was capable of receiving and publishing the doctrines of this church; and Swedenborg was selected for this office, not on account of any merit of his own (as he was probably more sensible than any other person), but because he could, better than any other man, be brought into a state to be the servant of the Lord in performing this work. This was a work which no angel could accomplish. In the heavens, they have not the Word in its literal sense. In order to come in the clouds of heaven, it was necessary that the divine truth should descend into the mind of a man in the natural world. It did so descend; and the Lord manifested himself to Swedenborg. He came, and with him were the holy angels; but this ultimate was necessary for the manifestation of his power and glory.

It may be seen from these remarks, that the office of Swedenborg was not only of the highest character, — perhaps the highest to which any one man has ever been called in this world, — but an office peculiar to himself. He was made the instrument by means of which the second advent of the Lord, and the Last Judgment which followed his coming, and the establishment of the New Church, were effected. Some seem to imagine, that there was nothing in relation to Swedenborg which may not occur with others, and that he was in no sense a finality; and we already begin to see ignorant and conceited men, who seem ready to carry their vain and groundless pretensions just as far as they can find those who are weak enough to follow them. It is true, that the exhaustless treasures of the Sacred Scripture are now opened; and it is to be hoped and expected that there will be a constant progression in the church, in the reception of more and more of its contents: but there can no more be another Swedenborg, than there can be another second advent of the Lord, and Last Judgment. His

office may perhaps be properly regarded as miraculous. It stands alone in all the dealings of the Lord with men. An exigency had arisen in the condition of the spiritual and natural worlds, which made it necessary for the salvation of mankind that a man should be called to perform a work distinct from any other, either before or after that period. We learn that there had been two General Judgments prior to that which took place in the year 1757, — the one represented by the Flood, and the other when the Lord was on the earth. But never before, since the creation, was it permitted to any man, as it was to Swedenborg, to stand consciously in both worlds, the spiritual and the natural, and to be an eye-witness of the wonderful and awful scenes which then occurred; and not only to describe what was seen, but to explain, in the most rational and consistent manner, the hidden causes of those events. As the New Jerusalem is to be the last and crowning church, and there can be no other General Judgment; among the myriads of men who have lived and died on this earth, and who will continue to live and die, Swedenborg stands, and must always continue to stand, distinctly alone.

The office to which Swedenborg was called is stated to be that by means of which the Lord might effect his second advent, and establish a New Church; and he adds, that, "after I was called to this office, the Lord opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits." He never seemed for a moment to lose sight of the office to which he was called; and as his intromission into the spiritual world was subsequent to his call, so it was designed as a means to enable him to discharge his office, and appears to have been always so regarded by him. It was indeed an indispensable means; but it was no part of the Divine Providence to uncover the wonders of that world for the purpose of gratifying the curiosity of Swedenborg, or that of others. The most that has hitherto been known of the New Church, beyond its own borders, is that it maintains a belief in certain revelations in regard to the spiritual world; and it has sometimes seemed to me, that these revelations

occupy too prominent a place in the minds of Newchurchmen themselves. They are useful, by serving as illustrations of spiritual truth, so far as they are made to contribute to a life in conformity with the commandments, and to the acknowledgment of the Lord in his Divine Humanity. These are the essentials. Other things should always be regarded from this central point; and it should never be forgotten, that they do not in themselves constitute the New Church, but are only accessory to it.

We cannot doubt that the whole course of Swedenborg's life, even from his infancy, was, under Providence, a preparation for the great work to which he was called. Possessed, naturally, with most remarkable powers of mind, he was led to the pursuit of philosophical studies, particularly those which pertain to the natural sciences. It is now conceded that he was one of the most learned men of his age; and, subsequent to his call, all his learning was made subservient to spiritual uses. But the most important part of his preparation consisted in a character of great simplicity and purity, accompanied with a love of truth for its own sake, in connection with the fact that he had been providentially kept from confirming himself in the religious tenets which then prevailed in the church. When the question was asked in the spiritual world, "Why did your Lord reveal those secrets which you have just enumerated in a long series to you, who are a layman, and not to some one of the clergy?" he replied, "That this was according to the good pleasure of the Lord, who prepared me for this office from my earliest youth. But yet, I will ask you, in return, Why did the Lord, when he was in the world, choose fishermen for disciples, and not some of the lawyers, scribes, priests, or Rabbis? Discuss this among yourselves, and conclude from judgment, and you will discover the reason. On hearing these words, a murmur was made, and, after this, silence."

He was of all men the most humble and self-forgetful. He never obtrudes himself, in his writings, between the truth and the eye of his reader. There is not the slightest effort at effect. While he is himself completely out of sight, the truth is presented to his readers in the most perspicuous and simple man-

ner possible. What he says of angelic choirs seems applicable to himself: "In speaking, they do not at all think either of words or ideas; their meaning flows into these spontaneously: and no words or ideas flow into the discourse which multiply the sense, or divert it to any thing else, or to which there adheres any thing artificial, or which seems to themselves elegant, as proceeding from self or from self-love; for this would immediately create confusion." He speaks of a palace in the spiritual world, called the Temple of Wisdom; and an angelic spirit proceeds as follows: —

"No one can see it who believes himself to be very wise; still less can he who believes himself to be wise enough; and, least of all, he who believes himself to be wise from himself. The reason is, because those are not in the reception of the light of heaven from the love of genuine wisdom. Genuine wisdom is, that a man sees from the light of heaven; that what he knows, understands, and comprehends, is as little, compared with what he does not know, understand, and comprehend, as a drop of water is to the ocean; consequently, scarcely any thing. Every one who is in this paradisiacal garden, and, from perception and sight in himself, acknowledges that he has respectively so little wisdom, sees that Temple of Wisdom; for interior light in the mind of man enables him to see it, but not exterior light without that. Now, because I have often thought that, and from science, and then from perception, and at last from interior light, have acknowledged that man has so little wisdom, it was given me to see that temple."

No one at all familiar with Swedenborg's works can doubt that he possessed the requisite qualifications for seeing and entering the Temple of Wisdom.

Swedenborg seems to have been aware — perhaps from the time when he was first called, certainly very soon after — of the great difficulty with which the doctrines of the New Church would be received, and the very slow progress which they would make in the world. At first, he stood entirely alone; and, though he continued to write and publish his works during a period of nearly thirty years, at the time of his death the number of those who paid any regard to them was extremely small. At this he does not appear to have been at all disheartened, or even surprised. He never faltered in his work, which was not only to receive the doctrines of the New Church

with his understanding, but also to publish them by the press. He was the farthest possible removed from every appearance of enthusiasm. He appears to have made little or no effort to make proselytes, or to convince people of the truth of his writings by argument. He proceeded in the most calm and rational manner. As the doctrines of the church were all to be drawn from the Word, and its spiritual sense was to be revealed to him, his business was with the Sacred Scripture almost exclusively. Throwing aside the philosophical pursuits which had previously occupied his mind, he commenced the study of the Hebrew, that he might be able to understand the Old Testament in the language in which it was originally written. With the Greek he was already acquainted. The only books on his table are said to have been a Hebrew and a Greek Bible; and the Indexes to his own works, which were wanted for reference. As is well known, his books were written in the Latin language; which comports with the fact that they were addressed, primarily, to the learned, and were designed for all nations and all ages of the world.

The work to which he was called was to be performed in the full exercise of his freedom and rationality; and he set himself about preparing for it accordingly. It was in no way dictated to him what he should write, as it was to the prophets; but he was to receive the doctrines of the church intelligently and rationally. It was first necessary for him to learn these doctrines himself, before he could communicate them to others. This could not be done suddenly. If all the light which he gradually received had been poured upon him at once, it would have overwhelmed him, and destroyed his vision. He is supposed to have been called to his office in the year 1745. The first volume of the "Arcana Cœlestia" appeared in 1749, — four years afterwards. Three volumes of the "Adversaria," recently published (containing, apparently, the first sketch of the "Arcana"), were probably intended for his private use, and not designed for publication. They were a sort of framework, or scaffolding, useful in the erection of the main building. He continued to write and publish the remainder of his works, at irregular intervals, during the period

of about twenty-three years; devoting his time and fortune to the service; entirely unconcerned that they attracted comparatively no attention during his lifetime; and fully conscious of the wonderful change which they would produce in the subsequent condition and history of the world.

The gradual illumination of his mind is apparent by following his works in the order of their publication. At first, his idea of the three heavens seems to have been much less distinct than it was subsequently. "There are three heavens," he says in the first volume of the "Arcana," published in 1749, "the first, which is the abode of good spirits; a second, which is the abode of angelic spirits; and a third, which is that of angels" (A.C. 459). In his subsequent works, he uses different terms to designate the angels of the different heavens. In the second volume of the "Arcana Cœlestia," published in the year 1750, he has a chapter on the light in which the angels live; and there is much valuable instruction in regard to it. He says that it was perfectly known in heaven, but not in the world of spirits, that the Lord was the Source of light. That he might be instructed as to the nature of the light of heaven, he had at times been introduced into the abodes of good or angelic spirits (angels of the first or second heaven), where he saw not only the spirits themselves, but the objects which surrounded them: and his interior vision had been so far opened, that he had plainly seen the moon shining; but he adds, "It was not given me to see the sun" (A.C. 1531). In "Heaven and Hell," published in 1758, he says that it had been given him to see the Lord as a sun several times. In the "Divine Providence," published in the year 1764, he says, "The Lord alone has taught me, who was revealed to me, and afterwards continually appeared and appears before my eyes as a sun, in which he is as he appears to the angels, and has illustrated me" (135). His views of the Last Judgment were necessarily obscure previous to its accomplishment. But it is needless to multiply examples.

It was said that Swedenborg's intromission into the spiritual world was an indispensable means of enabling him to discharge the office to which he was called. The laws according to which

the Sacred Scriptures are written are essentially the same with those by which the heavens are created, and the whole spiritual world is held in order and connection. "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." The Word exists in the heavens, and is that by which they are bound to each other, and to the church on earth. That Swedenborg might be able to receive the doctrines of the New Church into his understanding, and unfold the internal contents of the Sacred Scripture, it was necessary that he should be introduced into the spiritual world, and made acquainted, by experience, with its realities and its laws, and with the correspondence of external things with internal, both in that world and in the natural. He says, that "the expressions in the Word are, for the most part, taken from appearances in the spiritual world, and hence signify things similar to what there exist" (A.E. 594); and constantly illustrates this truth by examples. This is another way of saying, that, in that world, the internal meaning makes one with the outward correspondence, which is presented visibly to the senses. External things exist directly from the states, affections, and thoughts to which they correspond; and their signification is apparent and obvious.

The sun corresponds to the Lord; and we show, by a process of reasoning, how its influence on the earth, in causing all things to live and fructify, corresponds to that of the Lord in the heavens. But, in the spiritual world, the sun is living: it is the proximate sphere of the Lord. He is seen by the angels as a sun. Of course, it requires no process of reasoning with them to understand what the sun signifies. The same remarks are seen to apply to heat and light; to the atmosphere, and the clouds which appear in it; and to other objects, when their origin and quality in the spiritual world are understood.

(To be continued.)

THE COMFORTS OF FAITH.

No. I.

The great majority of those who inhabit the earth at any period are incapable of judging correctly respecting the true condition of themselves and their fellow-men. They have, it is true, the history of the past as a standard for comparison; but few make any other use of this than to furnish grounds for self-complacency and national pride. We live in the present; and this is too often our only reality. Men rest satisfied with being as good as their neighbors and acquaintances; and, since all have within their knowledge instances of greater depravity and less comfort than their own, they have seldom any strong, deep-seated anxiety about their states, except when under unusual and unnatural excitement. The motion of the earth, in spite of its velocity, is imperceptible to those who share in it; and, in like manner, any moral degeneracy is unobserved, if it is nearly universal.

At the time of the Lord's appearance in the world, though men had reached almost the last stage of wickedness, and insensibility to divine truth, so far from there being any great solicitude upon the subject, it was the age of the Pharisees; and the whole Jewish nation regarded themselves with pride, and felt that they were the chosen of the Most High on account of their own merits, and that they gave him more satisfaction than it was possible for others to do. In our own times, likewise, there may be much heard of pride and satisfaction at our advancement, both political and religious. Men are very apt to feel offended when they first realize that their own generation has been far exceeded in wisdom and goodness by some that have passed; and few individuals would hear with equanimity, that in regions of the earth, which they regard as rude and barbarous, may exist people whose condition is far preferable to their own. It is by no means imagined even how much scepticism now pre-

vails. The attention is rarely directed to such matters; and it is not the part of religious teachers to show their own doubts, or those of others. Many of those interested in inculcating religious principles carefully avoid meddling with delicate or perplexing doctrines; and the spiritual wreck which many inquirers have experienced has done little to encourage such attempts. According to an article in a late number of the "Westminster Review," Catholicism, though weak and unsound in its principles, is maintaining its ground from the lack of a belief true and practical enough to supersede it. The writer informs us, and with truth, that Protestantism, although it has had the widest opportunities for disseminating its doctrines, has been very unsuccessful in so doing; and that those dissatisfied with the prevailing religion in France, and other Catholic countries, become free-thinkers, rather than embrace any of the Reformed creeds.

It would be inexpedient, even if it were possible, to lay open the many forms in which infidelity at the present day displays itself among the wicked and ill-disposed; but it is certain that its blighting influence has not been confined to these, but has extended to nearly all. One of its effects, and a most prevalent and dangerous one too, has been to produce a desire for unlimited license in respect to creeds. Religious tolerance and liberty are much spoken of and commended; but it may well be questioned, whether tolerance be not, at times, another name for general indifference in respect to articles of faith, and whether men are not lenient to the views of others only from an indisposition to examine and define their own, and from a consciousness of the weakness of them. There are very many indications of this general disregard of a definite faith. I have heard it stated by a clergyman, as among the advantages enjoyed by a particular denomination, that they were unfettered in respect to belief; that a person could join its communion and partake of its advantages, without being confined by rigid articles, or conforming imperatively to set doctrines. Another clergyman is reported to have publicly stated, within a short time, his preference for the worst religion with freedom, to the best, if that were possible, without.

There *is* a freedom which is indispensable to the adoption of true religious principles, and life from them; a freedom which angels enjoy in perfection; and which consists in dependence on the Lord, and in absolute deference to divine truth as it comes from him. For this freedom, men have not naturally love, but aversion; and they desire and obtain it only so far as they subdue their own loves and inclinations in obedience to divine truth, of which some portion is revealed to all. There is, however, an infernal freedom, into the love of which all men are born. This regards heavenly freedom as slavery, and abhors all restraint. Is it not this misnamed freedom, but real slavery to unregenerated feelings, or partial submission to what we know of the divine precepts, that blunts our sensitiveness to the Lord's mercy, power, and truth; that produces, in reading the Word, a fellow-feeling and sympathy with Pharoah, because his heart was *made* hard, and with the Israelites in their trangressions; with the Jews in their persecution and lack of recognition of the Lord; and, not to multiply examples, with the young man of great possessions, who went away sorrowful, and with him who had not on a wedding-garment? — as if their conduct were justifiable. Is it not this that has prompted and enabled men of reputation and respectability, without the loss of both, to write articles in defence of Judas Iscariot, attributing to him worthy motives, and making him irresponsible for the consequences of his act? Does not this produce the blindness that recognizes about the same degree of truth in one faith as in another, and thinks it but little consequence what belief is professed; which makes the talent of the minister a main consideration in choosing a church; and the charity which is not shocked by disbelief in the sabbath, or in the miracles of our Lord when on earth, or in the entire sanctity of the Word itself, and in the importance of the Lord's mission? Is it not a want of knowledge respecting matters of eternal consequence, and lack of confidence in those religious principles to which assent is given by the lips, that create sufferance, and even respect, for outrageous and sensual theories and absurd pretensions?

Of course, every age, since men gradually lost their purity,

has had its share of these evils; but our times seem particularly to abound in them. It has often been called, and with justice, an age of empiricism and quackery. These terms indicate an attempt at counterfeiting, — the effort to make the baser metals pass for sterling gold. That such efforts are successful implies that error is dominant, and truth clouded, if not hidden; or, rather, that men are not in a state to distinguish between them: for we all feel, that, before the clear power and light of truth, falsehood must quail and retreat. As might be expected, there is now much reasoning, but little perception of truth. Every question in politics, religion, and government, is mooted, the truth seeming doubtful; each party having a gleam of it, but distorted by connection with falsities. I design to present some thoughts upon the *Comforts of Faith*, which alone enables us to distinguish clearly truth from falsehood.

When we come together, whether for social pleasures or for worship, in numbers at the church, or if a few only see each other at a private house, or even where two or three meet in the street or elsewhere, in the warm greeting, besides interest, affection, and the mutual though perhaps silent acknowledgment of near ties from common duties, there should be, and doubtless is, in part, an earnest, sincere spirit of mutual congratulation, and of gratitude to the Lord, that, by his mercy, we enjoy such unlimited blessings; that we have fixed and rational views of our Creator and Preserver, of his unchanging love and ceaseless care; that we feel that all the events of life, even the most minute, are regulated by him; that we acknowledge our constant reception of life from him, and our connection with angels and spirits; that we know the extent of his Word, and that it has the whole of the divine truth within its various senses; that we have been informed of the way of pleasing and drawing nigh to him, by shunning our evils as sins; that we have learned the true office of the church as a spiritual mother; that we know the object and power of temptations; that we are released from anxieties about the future, — in fact, from anxieties of all kinds; that we recognize poverty, sickness, bereavement, and all which we might have once deemed sorrows, as the necessary means employed

by Divine Providence for benefiting the whole of his children; that we have been made acquainted with very many of the principles by which the Divine Providence works in order; that we have pure and elevated ideas of marriage, both here and hereafter; that we may regard death as a privilege, the solution of mysteries, the end of temptation, a means for approaching nearer to the Lord, and for more immediate and visible dependence on his love and wisdom, and opening a wider sphere of usefulness for us. These are some of the truths of faith. If we are in a state of natural freedom, they may seem narrow, uninteresting, or false; but as we give this up, and so become possessed of genuine *faith*, they gradually, one after another, are clothed for us with heat and light and life, till they afford unutterable comforts. We believe that very many of these truths have recently been communicated anew to the world, and that the interior senses of the Word have been partially opened, so that man may increase indefinitely his knowledge of its wisdom, and, by conforming his life to it, improve his condition.

What subjects for congratulation and gratitude are these! Truly blessed are the eyes that see, and the ears that hear: for "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." How clearly defined are the duties towards the Lord, the neighbor, and self! How much preparation is given for the contingencies and exigencies of life! How kind, yet irresistible, is the invitation to peace! How is conscience planted in the heart, and its growth encouraged and promoted! It is becoming for us to look around, and discover our duties in regard to this imparted light, where man's unaided vision is so powerless. What conditions are annexed to its discovery? By what gratitude do we secure an approach to the waters of life? The answer is ready. The invitation is extended to "every one that thirsteth;" and "he that hath no money" is to "come, buy and eat." The political economists tell us that water, air, and all things incapable of appropriation, are destitute of value; or, in other words, they are invaluable. They cannot be bought

or sold, except in rare instances, where there is a scarcity of them: no man counts them among his effects, nor leaves them in his will. The beautiful prospect from the hillside, the gorgeousness of the rainbow, the grandeur of the thunder, the sky and clouds, sunrise, sunset, and the seasons, with all the other charms of nature, are free to all; nay, afford most pleasure to those who will receive most gratuitously.

So it is with the affections. Home, and the loves of father, mother, brethren, wife, and friend, cannot be purchased, nor can their worth be assessed; but they are provided by the Lord, as we open our hearts to receive them, in illimitable profusion. So it is with religious truths also. The Lord alone is unselfish, and requires no return for his favors for his own sake. His happiness consists in giving. All that is really advantageous to man comes in abundance and freely from him; and man shows *best* his gratitude by freely taking all that he can, acknowledging its source. He shows his appreciation of air most who seeks it in its purity, and sings, shouts, and basks in the sunshine; and he has most gratitude for water who drinks it, and swims in it, and connects it with his pleasures and duties. So with the truths of faith: our proper acknowledgment of them would be to drink them into our very being; to bathe in their purity, and mould ourselves by their dictates. Then we should experience more and more fully their comforts, taking them quietly from the hands of our kind Father, till we heard, not as a disagreeable mandate, but as a privilege which we were enjoying in our lives, the words, "And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. x. 7, 8). We should be communicators, as well as recipients, of divine good.

It is but very little known or realized in the world, that satisfaction or comfort is to be obtained by the possession of religious truths. I do not know how far the so-called wise and intelligent have fixed and defined views of religion; and it is certain that many of those in the lower classes of society, who are often looked down upon and commiserated as degraded and

superstitious, have a simple perception of certain great truths to which they conform their lives, that raises them far above the position of those assuming superiority over them. But the majority of men are little, if at all, affected by divine truth. They are practically and really unconscious of any advantage to be gained by a knowledge of truth. They are unimpressed with the importance of seeking for it, and unaware that search will meet with success in proportion to its earnestness and sincerity; or they are indifferent to the fact, if they verbally assent to it. In short, *they are without knowledge of the* EXISTENCE *of pure, unmixed truth.* Not that they may not be obstinately devoted to the defence and profession of some creed, which early training, or agreeable associates, or startling preaching, or some other *circumstance*, may have induced them to take a selfish interest in; not that they are not decided on all questions of business, science, politics, morality, and religion; not but that the youngest and weakest and least worthy are the most positive, opinionated, and arbitrary; but because truths professed have little further power or influence; and because so many have the ability to confirm the side of a subject which is pleasing to them, and habitually yield to it. But more than this is true: there is a great disregard of truth. Thousands rest satisfied, in respect to questions of religion and science, with the simple citation of authorities for this side and the other; and the majority of the young, and many of the old likewise, seeing the world divided on great questions, the most important of questions, with no agitation, with no interest, turn to schemes of amusement or worldly profit.

E. A. G.

LETTER FROM FRANCE.

THE remarks of our correspondent in France, in relation to the Gallican Church, are particularly interesting in connection with what Swedenborg says upon the same subject. We learn that verses twelve, thirteen, and fourteen of the seventeenth chapter of Revelation have special reference to

the French people. These verses, together with their summary explanation as found in the "Apocalypse Revealed," are as follows: "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and they will give their power and strength unto the beast. These shall fight with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called and chosen and faithful." "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet," signifies the Word, as to its power from divine truths, among those who are in the kingdom of France, and are not so much under the yoke of the Papal dominion; with whom, nevertheless, there is not, as yet, a church altogether separated from the Roman-Catholic religion. "But receive power as kings one hour with the beast," signifies that the Word has power among them, and they through the Word, as though they were in divine truths. "These have one mind, and they will give their power and strength unto the beast," signifies that they unanimously acknowledge that there is no government or dominion over the church, except through the Word. "These shall fight with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings," signifies the Lord's combats with them concerning the acknowledgment of his Divine Humanity; because in it the Lord is God of heaven and earth, and also the Word. "And they that are with him are called and chosen and faithful," signifies that they who approach and worship the Lord alone are those who go to heaven, as well those who are in the externals of the church as they who are in its internals and inmost principles. Speaking of those who are referred to in these verses, Swedenborg says, "They acknowledge, indeed, the Pope as the head of the church; but they do not acknowledge his government and dominion over the church to be like that of the head over the body, but like what is supreme over a body, which does not rule and govern from itself, but from God, by and through the Word; and that, in such a case, it ought to be obeyed: consequently, that

the interpretation of the Word is not left to his arbitrary determination alone (as has come to pass), seeing that in this manner the divine authority of the Word is perverted and destroyed."

The contest between the Gallican Church and the Roman has not resulted in open rupture and opposition, as in the case of the Protestants, but in a partial separation, and a partial acknowledgment of the authority of the Pope. And this condition of things is evidently of Divine Providence, as the one best suited to the genius of the French nation; having regard to the preservation of their spiritual freedom, and to the future establishment of the New Church amongst them.

For more particular information on this subject, the reader is referred to the full explanation of these verses in the "Apocalypse Revealed" and the "Apocalypse Explained."

La Chatre, March 3, 1859.

Dear Sir, and Brother in our Divine Saviour, — I have to-day to announce to you afflicting news for our brethren. The church in France has just lost its oldest member (Doyen), the excellent Mr. Richardson. He was not only the oldest among us (le Doyen), being eighty-two years of age, but also the oldest receiver of the doctrines. He adopted the principles of the church about forty-two years ago; that is, in 1817. The Lord called him to himself the 24th of February last. Mr. Richardson was Scotch by birth; but he had resided in Paris for a very long time. He thought himself the only one in France who had any knowledge of the doctrines of the New Jerusalem; when he learned through the "Revue," published by Mr. Le Boys des Guays, that there were members of the New Church in France, and even in Paris. He hastened to see M. Hartel, and from that moment never ceased to be one of the most zealous of those who met together as disciples of the church in Paris. His house was always open to the brethren, either of France or of other countries; and they often met there to celebrate the Holy Supper. He leaves six children, — two sons and four daughters: two of the daughters are married. His youngest son was baptized by Mr. Hartel, having for his godfather Mr. Le Boys des Guays, who made Mr. Richardson's acquaintance at Paris, and who had a great veneration for him; and this sentiment he inspired in all the brethren, without exception. Mrs. Richardson, who partook of his principles, was a woman of much sense and of great goodness; and she was generally beloved. They were much united; but he had the unhappiness to lose her some time since, and his grief was great on this event. Our friend

Poirson wrote me on this subject: "The last years of his life, he experienced much moral and physical suffering. The Lord blesses those only who acknowledge the mercy of the hand that strikes them; and the tears of our poor brother, which he loved to pour out with us, great as were his sufferings, never betrayed the least rebellion against the decrees of Divine Providence. God wills not that his family should be left without direction: the solicitude of our brethren, and the Divine Mercy, will not desert them; they will contribute to sustain them. We shall no more see then at our humble assemblies, Father Richardson, who came to them from a great distance, when his limbs were able to bear him thither, giving an example of zeal and punctuality."

I spoke to you of our anxiety in respect to our brother Poirson; but the Lord has left him to us still, and I thank Him from the depth of my heart. It is Mr. Poirson who apprised me of the death of Mr. Richardson.

Mr. Le Boys des Guays has informed me that, he had received with great pleasure, at St. Amand, a visit from Mr. Scammon, of Chicago, Ill., and his son. He and Madame Le Boys felt the greatest sympathy for these two gentlemen, and wished to retain them for a longer time. But they had an engagement at Paris at a time fixed: this forced them to part with their guests with much regret.

I spoke in my last, dear sir and brother, of the project of the Gallican Church, or rather of several of the leaders of the Catholic Church of France, to publish in this country a Gallican journal for combating and destroying the influence of *Ultramontanism.* I informed you, however, that, if Ultramontanism lost the hope of controlling and directing this publication, it would do all in its power to make it miscarry. This has not failed to happen; but not being able to prevent it by open force, which could not succeed, they proceeded to prayers and supplications. They showed to the Gallicans the system of Roman Catholicism menaced by the general politics of Europe, and they supplicated the chiefs of the Gallicans not to make common cause with this political hostility to religion. They proceeded with great address. They even asked of the Gallicans the renouncement altogether of the project of a journal; but, knowing well, that, having the present, they have all, they asked and obtained that the publication should be deferred. Thus this fine project is nipped in the bud, and may never spring up again; for never could there be a more propitious time for its commencement.

Nevertheless, as this question of *Ulramontanism* and *Gallicanism* is continually coming up, and as I may have occasion to refer to it, as it is the great religious question in France, I think it will be useful to give you the precise facts of the case; of which, perhaps, you may not have an exact idea in America.

Gallicanism is one of the branches of Roman Catholicism; but it is essentially distinguished from it in this, — that, although it

recognizes and accepts the Pope as the head of the church, it does not accord to him, however, an absolute supremacy nor infallibility, which is accepted by Italy, Spain, and South America.

Although the Gallican Church (which is the national Catholic Church of France) be united to the Pope, we see that it has its immunities and its liberties (which Swedenborg himself praises in certain circumstances, — Apoc. Rev. 740–744). These liberties consist precisely in not acknowledging the exhorbitant rights which the Pope claims for himself in the other Catholic States. As truth of doctrine, the Gallican Church adopts in principle the Holy Scriptures and the four first Councils as being the basis of its faith. Nothing can be received in France which is contrary to this; and, to arrive at this result, it was established, that nothing coming from Rome shall be accepted by the church before having been approved by the Gallican Church and by the State. Nothing coming from this source can even be published or printed in France without this approbation, under severe penalties. In fine, the civil authority and the State (embracing the citizens) are, in France, entirely separated from, and independent of, ecclesiastical authority. The priests are subject to the ordinary jurisdiction as to civil causes, misdemeanors, and crimes; whilst they have no power nor jurisdiction over the laity, beyond the spiritual power which they attribute to themselves. These principles were confirmed by the *concordat* of 1801, passed between Napoleon I. and Pope Pius VII. I will state, also, that the nomination to the archbishoprics, bishoprics, chapters, and cures of the cantons, are by the mutual consent of the head of the French Government and the Pope.

But although all this is true in principle, and founded upon a very positive legislation, never have the Ultramontanists executed it in good faith; and there is always a dispute, secret or open, between the Gallicans and the Ultramontanists. These last make use of every thing; and every circumstance they turn to their advantage, whatever it may be. Thus they, with their usual address, made use of the events of 1848; and profited by the natural terrors which those events occasioned, to press the complaints of their party, and to introduce anew amongst us the Jesuits and their dangerous organization. And still, at the present time, one cannot see to what point they will arrive, — I should say, even to the extinguishing of all liberty of worship and all religious discussion.

In reference to this subject, I will relate the facts of a recent arrest of the Imperial Court of Colmar, which surpasses all the rest of its kind. This is the incident: A Protestant named Bessner — as to whom, according to the reporting counsellor, there was the most honorable testimony in regard to character — had been brought before the justice, for having, at the end of a religious discussion with *le Sieur Corneille*, who wished to convert him, given to this gentleman or his wife a Protestant pamphlet, which the counsellor reported as having been written with a sincere conviction.

For this, and even after he had promised to abstain in future from like conduct, Bessner was compelled to pay a fine of fifty francs. He brought the case before the Court of Colmar, where the decision was confirmed. Here is a part of the address of the first president to Bessner, at the opening of the sitting. It is an excellent exposition of the spirit of this affair, and contains some strange sceptical theories, which it is surprising to find proceeding from the mouth of a magistrate in public court. You can see to what is reduced, at the present time in France, the liberty of religious discussion.

"We have seen you in the garden of the asylum" (thus says the first president) "reading little books. *There would be no harm in this, if you desire to read prayer-books; but books of controversy, — what do you intend by this? Leave that to people more enlightened, — to the pastors, to the priests: it is their affair. And, above all, do not occupy yourself with proselytism!* To distribute pamphlets, without reflection, and without distinction of worship, — *this is bad.* Do you know that the putting of this pamphlet into the hands of Corneille's wife is a *very grave matter?* With a spirit of fanaticism and propagandism like yours, there would be no peace. Why distribute these books sent from Switzerland? *Why don't the Swiss keep them to themselves, and not send them into France?*"

I abstain from any reflections upon this particular affair: the facts speak loudly for themselves. But is it not a strange thing to see, how, in the elevated regions of French society, they still are ignorant of that which constitutes Christianity? Here is a first president of an Imperial Court, who does not suspect even that Christianity, when it is sincere, is expansive, and that proselytism is its essence. According to his view, when there is a dominant worship established, one must not dispute it, but accept it, however absurd it may be. He knows so little what truth really is, that he thinks of it as the least in the world precious to men, and should not occupy them *individually.* He subordinates it to some idea of policy, which he calls the *public peace*; and he knows not that the peace of the public has never been troubled but by those who would compromise the liberty of belief. In his view, without doubt, faith is only a general exterior regulation of worship for the masses; but it is not the affair of *each individual:* what good is there in individual faith? Also books of controversy, according to him, *are only for the priests: it is their affair, and not that of the faithful!* To communicate books of controversy, even one such, is a *grave matter.* It is more: it is a *bad action,* — it is troubling the public peace! Where are we? In spite of myself, in reading this sad discussion, I ask myself what the first president would have said, had he been on his seat when the apostles preached faith in Jesus Christ crucified, and sought to draw to them the Jews and the heathen. Would he have responded with the same disdain of the truth to the poor fishermen of Galilee, "*What do you mean by this? Leave these things to those more enlightened than you, — to the priests: it is their affair. And, above all, do not concern yourselves*

with proselytism: you disturb the public peace." Can it never be understood that this question, under all its aspects, is the same? That which the first president said to the Protestant Bessner, the Jews, the heathen, and the Roman presidents, said also to the first Christians, — those who, in consequence of these maxims, have bathed in martyrs' blood. "*Eyes have they, but they see not; ears have they, but they hear not*" (Ps. cxv. 5, 6). "*Erudimini qui judicatis terram*" (Ps. ii. 10).

Please to receive, dear sir and brother, my sentiments of Christian affection.

BLANCHET.

A MISTAKE IN TRANSLATION CORRECTED.

MESSRS. EDITORS, — I take the liberty of calling attention to a passage in the "Arcana," vol. 6, where verse 3 of the thirty-third chapter of Genesis is rendered thus: "And he himself passed before them, and bowed himself earth seven times, until he brought himself near even to his brother." And the translator adds, in a note, "In our English version of the Bible, this passage is rendered, 'He bowed himself to the earth;' but it is remarkable, that, in the original, there is no mention made of 'to,' but it is expressed, according to our author's rendering, 'He bowed himself earth.'"

Now, though there is not here in the Hebrew any separate word answering to the preposition "to," there is what is fully equivalent to it — namely, the Hebrew letter ה (H) — appended to the end of the word, signifying "earth," and which ought therefore to be translated "to" or "towards" to give the complete and correct sense. Thus, further on in the same chapter, we read in the translation of Swedenborg's "Arcana," "Esau returned in that day to his way to Seir, and Jacob journeyed to Succoth." Here there is no word signifying "to" before "Seir" and "Succoth" in the original, but this Hebrew H affixed to the end of the names; which the translator rightly, in these cases, renders by the English preposition "to."

I do not think that Swedenborg's Latin justifies the omission of "to" in the above text; but those who have it at hand, and are better qualified to judge, can ascertain by examination.

Very likely this may have been noticed by others before

now; but, in any case, it seems to me, that, if the rendering above quoted and the inferences in the translator's note be founded on a mistake or misapprehension, it would be a good thing for the readers of the "Arcana" to know that it is so. It may be well to observe, that the Hebrew idiom here referred to is not of rare occurrence, but very frequently met with, as well in Genesis and Exodus, which Swedenborg translates in the "Arcana," as in other parts of the Hebrew Scriptures.

D. H. H.

NOTE. — If we read, "He bowed himself *earthward*," we shall have the *form* of the Hebrew expression precisely rendered into English.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Jan. 31, 1859.

MY DEAR SIR, — I have to thank the Lord, that, among so many temptations coming from the powers of darkness, his consolations have not failed me, and that he has always given me the ability to continue my labors for the church. Twenty-six sheets of the "Biblical Index" are now printed. The reprint of the "Summary Exposition of Doctrine" (the precursor of the "True Christian Religion") will leave the press in about four weeks, as will also the fourth or last volume of the German "True Christian Religion;" and I am preparing for the press the first German translation of the "New Jerusalem and its Heavenly Doctrine;" for which purposes I have engaged a third compositor. Dr. Kahl, too, in his last letter, promised to purchase for me such manuscripts as I desire. Among these are, in addition to two volumes not yet published, as I shall write him, the "Appendix to the True Christian Religion," and the "Apocalypse Explained." For, the former of these works should follow the new edition of the "True Christian Religion" itself, and according to the original manuscript; while the latter should be reprinted, because the only edition we have is very scarce, and the numerous references of the "Biblical Index," now in print, make it necessary that it should be reprinted in such a way that the numbers of the pages of the old edition may be put at the side of, or retained next those of, the new; for the numbered articles or paragraphs are often so long, that, in the "Biblical Index," the pages must always be annexed, and ought, therefore, to be retained in a reprint. I cannot relinquish the hope, that the missing last chapters of this useful work, for which the corresponding chapters of the "Apocalypse Revealed" have been substituted, may be found by diligent search; and, for this and other reasons, some members of the church, especially Rev. J. H. Smithson of Manchester, have expressed a wish that I should make a journey this year to Stockholm; whither, also, Dr. Kahl has most cordially invited me.

Dr. Kahl has sent me the following interesting news: "After a long silence, I again take my pen to recommend myself to your memory, and to communicate to you a very interesting symbolical event of the literary world at Stockholm. You know that the Academy of Sciences had a medal struck off some years ago to the memory of Swedenborg. Lately, also, the Swedish Academy (of Belles Lettres) have followed this good example, and have had a medal struck off in honor

of Swedenborg. The obverse of the medal shows Swedenborg's bust and name. On the reverse is to be seen a man in antique dress, ready to descend into the subterranean world, with the Ovidian inscription, '*Quærenti deficit orbis*' ('The world fails the inquirer'). On the border we read : '*Arcana, velo sublato, adspexit vates*, MDCCLXXII.' ('The veil withdrawn, the seer beheld Arcana, 1772').

"On Jan. 24 of this year, the eighteen members of the Swedish Academy (of Belles Lettres) had their usual meeting; and a eulogy on Swedenborg was pronounced by the Secretary of the Academy, Baron Beskow, in presence of a great multitude of hearers from the higher classes, amongst whom were also members of the royal family. It was evening. All things were solemnly ordered as usual. On a great chandelier, with many branches, were lighted numerous candles. On a table, in the middle of the hall, eighteen candles were lighted; and, before every light, there stood an arm-chair. These arm-chairs were in part vacant, and in part occupied by the present members of the Academy. Already Baron Beskow had begun his eulogy, when the old Queen Dowager, Eugenia Bernhardina Desideria, entered, accompanied by her court. But at her arrival, just as Baron Beskow was explaining to the utmost Swedenborg's pneumatology, all the lights in the room were extinguished, except one; just as if this light, the symbol or emblem of the divine doctrine of Swedenborg's mission, did alone outshine or excel in brightness and annihilate all human doctrines. The eighteen lights on the table were also in danger of being extinguished, but were all saved except one, which stood before the fourth arm-chair; and this was extinguished. The fourth arm-chair belonged to Bishop Agardh, at Carlstad, who was absent, and died four days afterwards, on the 28th of January. He and I were friends in our younger years, and I had procured for him many of Swedenborg's writings. This singular occurrence has excited a great sensation in the metropolis, as well as in the provinces; and the periodicals are speaking of it."

I remain, my dear sir,
With great esteem,
Yours very truly,
EMANUEL TAFEL.

EXTRACTS FROM A LETTER RECENTLY RECEIVED FROM A NEW-CHURCH FRIEND IN LONDON.

[We have been favored by Joseph Andrews, Esq., with the perusal of a letter recently received from London, from which we are permitted to make the following extracts: —]

We are going on much as usual at Cross Street. Our dear friend and pastor, Mr Bruce, continues his ministrations. We do not make much outward progress. I hope, however, his affectionate and enlightened teaching has its effects on the hearts of his congregation. In July last, Mr. Bruce commenced a Sunday school, at the church, for children of members and children residing in the neighborhood. It is held in the church, from half-past nine till quarter to eleven in the morning, and for two hours in the afternoon. This was found to work very well: it engaged several of our young persons, of both sexes, as teachers, and several also more advanced in years, and created much interest amongst those engaged. They had quite a good attendance of children, — many of them very poor. This led to a desire to further benefit these children, by giving them instruction in the week; and an evening school was commenced on two evenings in the week (Mondays and Wednesdays), two hours and a half each evening. This was also held in the church. The instruction consisted of reading, writing, and arithmetic. We soon had seventy and eighty children each evening, — many of them very, very poor; others more respectable; and others were youths employed at work all day, but who, not having had any education, gladly availed themselves of this opportunity to make up the deficiency as far as possible. We found this would not do in the church: so we rented a large workshop in the neighborhood, and had it cleaned out, and fitted up with gas, desks, forms, and other school requisites; and removed our evening school to that place, where it continues. The attendance ranges from eighty-five to a hundred each night. We cannot attempt much religious education there; but we make use of any opportunity that presents itself for improving the heart as well as furnishing the head.

It was next felt very desirable to make some use of the place on Sunday;

and the suggestion was made, to invite the children attending the evening school to attend "a childrens' church," to be held on Sunday evenings from seven till eight. This was very favorably received, and carried out at once. I, having expressed much interest in this movement, was requested to commence it by conducting the service for the three first Sundays. I accordingly did so. On the first Sunday, we had about thirty-five children; on the second, about forty-five; and, on the third, over sixty. Last Sunday was the fourth, and I understand there were about fifty present. We endeavor to present religious truth to their young minds in such a form as shall be at once interesting and thoroughly practical. We endeavor to show them that "all religion has relation to life, and that the life of religion is to do good." This is a very important doctrine to infuse into the young mind, and it is one which they can easily and readily appreciate. I was much pleased by my three Sundays' experience with them. We were evidently gaining an influence over them, which was very perceptible; and this influence, if honestly, prayerfully, and humbly used, must, under the Lord's blessing, be productive of good to them. The insemination of "Remains" into the infant mind, is, at all times, a delightful task; and in this case doubly so, when you look at the objects before you, many of them very, *very* poor, neglected little things, but who seemed to appreciate the sympathy felt for them. I must, however, leave this subject. I almost fear I have dwelt on it too long, but that I feel I have your interest and sympathy.

Our friends at Argyle Square are going on very zealously. Dr. Bayley is as hard at work and energetic as ever. His ministry continues well attended. I understand they are thinking of commencing the enlarging of their church; but of the truth of this I am not quite sure. Our friends at Islington have engaged with the Rev. Mr. McPherson, whose name you will have seen in the "Repository;" and he is now ministering to them. I believe they are going on much as usual. At Hammersmith, near London, there is a nucleus for a society. From twelve to twenty persons assemble for worship on Sundays. They are supplied with lay preachers from London. There is also some action at Paddington. A gentleman, — a new receiver of the doctrines, — carrying on a large school there, has offered to fit up his schoolroom for worship, if the Missionary Society will supply preachers. This is about being carried into effect. There are a number of members of the church living about there; and, if the services are conducted with zeal combined with prudence, no doubt it will lead to the increase of the church in that direction. There have been meetings held at Deptford, near Greenwich, for some time past; and we hope the church is taking a firm hold there.

Swedenborg and the New Church are being spoken of much oftener and more favorably in public. We are frequently having lectures announced, in different parts of London, on Swedenborg and his doctrines. Quite recently, I saw a printed lecture on Swedenborg, which was delivered by a person entirely unknown to the church. I have heard it spoken of as one of the best lectures that have been delivered. I will send one to you.

We have also had a very interesting circumstance in London. About October last, a person was introduced to Dr. Bayley as interested in the New-Church doctrines, who had recently come from the Mormons: indeed, he had recently arrived from Salt-Lake City. He is a young man, about twenty-five, very intelligent, and quite in the affirmative state as regards the doctrines of the church. He was shortly afterwards baptized, and spoke on several occasions at considerable length. He speaks very fluently, earnestly, and direct to the purpose. He also expressed his willingness to devote his time and talents to the diffusion of the Heavenly Doctrines. An opportunity was soon afforded him to deliver three or four lectures in the church in Argyle Square, when he gave evidence of considerable talent for setting out the truths of the church to the world at large. Of course, it was not to be expected that he would attempt to teach the members of the church, as he is a mere infant himself in the church. He had been a Mormon preacher for some years at Winchester (England), Jersey, and at Havre in France; was afterwards sent

out to the Salt-Laké City, where he resided some time, — long enough to discover that the Mormon doctrines in Europe and Mormon practices at Salt Lake were very different things. He was sent, by the Assembly at Salt Lake, on a mission, with eleven others, to the Sandwich Islands. They travelled overland to San Francisco in California, he becoming more and more disgusted with Mormon practices; and, on calmly and thoroughly reviewing his own state and the doctrines and practices of Mormonism, he decided to abandon it at once and for ever. On landing, therefore, he stated the change that had taken place in his mind; and, instead of lecturing in favor of, he commenced lecturing against, Mormonism. He then travelled through the United States, on his route homeward, lecturing against Mormonism: and it was on this journey that the New-Church doctrines were presented to him; and he, being in a receptive state, received them gladly. Of course, there were many interesting circumstances connected with this, which I cannot enter into now. Suffice it to say, that this long period of trial, difficulties, and distresses was necessary to prepare him for the full reception and the advocacy of the Heavenly Doctrines of the New Jerusalem. We were soon introducod to him; and we invited him to our home, where he has been used to visit in much the same way that Mr. A—— did in years gone by. We have thus had an opportunity of forming an estimate of him as a man and as a Christian; and I am happy to say that that estimate is a very favorable one, both as to his sincerity, and to his intellectual perception of the doctrines. I doubt not he will be a very useful missionary; as he has resolved to devote all his energies, both mental and bodily, to that purpose. He is at present employed by the National Missionary Society as a probationer in that capacity; which I hope will lead ere long to a more permanent and wider sphere of usefulness.

Sunday Evening, March 13. — Since I wrote the former part of this, I have read the lecture referred to on Swedenborg, and am truly delighted with it. The author, J. W. Fletcher, is entirely unknown to the church here, so far as I can learn. I am told he is a minister in the Independent connection. I can hardly conceive how he can continue so, if these are really and truly his views and feelings in regard to Swedenborg and his doctrines; and we have no right to think that they are not so. I send you a copy by this post, which I hope will reach you, so that you may have an opportunity of forming an opinion of it. You will see that it is published by Tweedie, in the Strand, — a very respectable publisher, in no way connected with the New Church. I am told that some one complained to him of the price (fourpence, — eight cents): when he said, that he had purchased it in the way of business; and, as he found that every thing with Swedenborg's name to it *sold so readily*, he thought he might as well have a good price for it. This is an encouraging sign of the times: it shows, at least, that Swedenborg is being viewed in a very different light by the reading public to what he used to be some years since.

The children's church is going on quite satisfactorily. The attendance is from sixty to seventy, — *all perfectly free and voluntary;* and we feel sure we are influencing them for good. I am pleased to see there are signs of life and action in the church in many places. Several of our ministers are lecturing in various parts of the country to numerous and attentive congregations; and these lectures, by persons like J. W. Fletcher, are preparing the way, by clearing the minds of men of the erroneous, perverted, and bigoted views which have been so industriously circulated in times past, for the reception of the holy truth, when presented in an orderly and affectionate manner. It would seem almost as if Divine Providence was raising up men like these to do the *battling* part of the work; to prepare the soil by removing all obstructing influences, that so the ministers of his church should only have to sow the seed in the Lord's garden, — in very deed to "feed his lambs." *We may hope* that such may be the case: but we must each and every one of us take care that we provide fitting vessels, clean within as well as without, to receive the heavenly manna; and do our part, by freely giving as well as receiving.

Yours ever truly.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW JERUSALEM CHURCH.

Boston, Thursday, April 7, 1859.

The Association met in the New-Jerusalem Church, in Bowdoin Street, at ten o'clock, A.M.

The Presiding Minister being absent, the Secretary called the meeting to order. The Delegates presented their credentials; and the following persons were found to constitute the acting members of the Association assembled: —

Boston. — Messrs. Sampson Reed, J. M. Marsh, H. B. Ruggles, W. J. Cutler, J. H. Wilkins, Charles Marsh, Theophilus Parsons, E. H. Abbott, G. J. Webb, W. J. Parsons, W. A. Greenwood, James Reed, John Worcester, Benjamin Worcester, F. A. Dewson, *Delegates.*

Bridgewater. — Rev. Thomas P. Rodman, *Pastor;* and Messrs. Samuel W. Bates, Joseph A. Hyde, Joel Shedd, Thomas Cushman, and Lewis G. Lowe, *Delegates.*

Abington. — Rev. Joseph Pettee, *Pastor;* and Messrs. Benjamin Hobart, Lucius Faxon, Asaph Dunbar, and Francis Sloane, *Delegates.*

North Bridgewater. — Messrs. D. Y. Soper, George Phinney, W. N. Harlow, Josiah Packard, and D. H. Howard, *Delegates.*

East Bridgewater. — Messrs. Seth Bryant, J. Chamberlain, and Jonah Edson, *Delegates.*

Yarmouth. — Rev. John P. Perry, *Minister;* and Messrs. Chauncey Conant and Frederick Hallet, *Delegates.*

Foxborough and Mansfield. — Mr. Nathaniel Cook, *Delegate.*

Fall River. — Mr. John Westall, *Delegate.*

Springfield. — Mr. Nathan Foster, *Delegate.*

Brookline. — Rev. T. B. Hayward, *Minister;* and Messrs. William B. Hazeltine and William A. Wellman, *Delegates.*

Rev. Adonis Howard, of East Bridgewater; Rev. W. M. Fernald, of Boston; and Messrs. T. O. Paine, of East Bridgewater, and Charles A. Dunham, of Abington, *Licentiates,* — were also present.

The Association then proceeded to the choice of a Chairman for the meeting, by ballot; and Rev. Joseph Pettee was chosen.

Reports were presented and read from the Societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Fall River, Yarmouth, and Brookline.

Mr. Foster, of Springfield, made a verbal Report of that Society.

Mr. Nathaniel Cook was requested to act as a Delegate from the Foxborough and Mansfield Society.

The Association then took a recess for public worship; and Rev. Mr. Rodman officiated, and delivered a sermon from John vi. 39.

After the worship, the meeting was called to order; and it was voted that the lecture be delivered at thirty minutes past two o'clock.

The Colporter, Mr. Charles A. Dunham, presented and read his Report, which was accepted; and the following resolution, offered therein, was adopted: —

Resolved, That the Committee of Ministers be requested to prepare a Beport for the next meeting of the Association, on the uses, times, and modes of external worship, with reference to individual and family worship, and worship on the sabbath where New-Church public worship cannot be attended; and that they report suitable forms for the observance of the same.

The Report of the Colportage Committee was presented and read; and, pending its consideration, the meeting adjourned to fifteen minutes past two o'clock for dinner.

Afternoon Session.

The roll was called.

The Report of the Colportage Committee was accepted.

Mr. Sampson Reed then delivered a lecture before the Association, on the "Swedenborg and his Mission."

Mr. Westall, for the Committee on Religious Education, presented and read a Report relative to the condition of the sabbath schools in the societies of the Association; which Report was accepted.

Mr. T. Parsons offered the following resolutions; which were adopted: —

Resolved 1st, That the editors of the "New-Jerusalem Magazine" be requested to publish the lecture this day delivered, in the Magazine, and also in separate form for sale and distribution.

Resolved, 2d, That the publisher of the "New-Jerusalem Magazine," and the "New-Church Magazine for Children," be requested to supply Mr. Dunham, the Colporter, with copies of the current and past numbers of those Magazines, for sale or distribution at his discretion; and this Association will respond for any claim by the General Convention for numbers so furnished.

Mr. Abbott presented the following; which was adopted: —

Resolved, That the Journal of the Association be henceforth printed entirely at the expense of the Association; also that the editors of the "New-Jerusalem Magazine" be requested to publish the same as supplementary to its regular issue; and that they therefore be furnished with the required number of copies of the same, at the expense to the Magazine of paper and presswork only.

Voted, That the next meeting of this Association be held in Yarmouthport, on the second Thursday (the 13th day) of October next.

Voted, That a Committee of three be appointed by the Chair to make provisions for the annual *picnic* next summer, with full powers.

Messrs. Baxter Cobb, Jeremiah Towle, and David L. Webster, were made this Committee.

The Committee of Ministers nominated Dr. James L. Hunt as lecturer, and Mr. George J. Webb as substitute, to deliver a lecture before the Association at the next meeting. This nomination was confirmed; and the Presiding Minister was empowered to appoint a lecturer in case of failure.

Mr. W. J. Parsons, Treasurer, presented his Report; which was accepted.

Voted, That a Committee be appointed by the Chair to nominate officers for the Association at its next meeting. Messrs. John Westall, S. Reed, and C. Conant, were made this Committee.

Mr. Foster made a statement of the circumstances and relations of the Springfield Society, of their need of a house of worship, and their efforts to erect one. He also presented a subscription paper, asking for aid in this behalf; and it was voted that said paper be printed with the Journal, and that the subject be commended by the Association to the favorable consideration of the New-Church public.

Adjourned.

T. B. HAYWARD, *Secretary.*

REPORTS OF SOCIETIES, &c.

Report of the Boston Society.

Since the last meeting of the Association, the following-named persons have become members of this society; viz., George C. Cushman, Sybil S. Cushman, Martha A. Carr, Eliza S. Hawkes, Ellen M. Coolidge, Emily Stetson, Elizabeth B. Carpenter, William H. Dunbar, Amelia Dunbar, Octavia Hobart, Mary E. Souther, Eliza P. Shove, Abby C. Jackson, Sarah L. Harris, Mary E. Davis, Kate S. Crain, Asa C. Warren, Hannah A. A. Warren, Benjamin Randall, Laura Shepherd, Lebbeus Leach, Mary L. Leach, Louisa D. Horne, Agnes R. Oakman, and Elizabeth C. Heywood; and three more, reported at the October meeting make the number *twenty-eight* for the year *Three* members have departed to the spiritual world, — viz., Mrs. Susan Bolles, Miss Mary M. Vallette, and Mr. Andrews Hallett, — all old and highly respected members; making *five* during the year. The pastor has baptized *thirty-six* persons; making *fifty* during the year. He has attended *two* weddings; making *six* during the year. Our sabbath school consists of *eighty-nine* pupils; and the usual attendance is about *seventy*.

Report of the Bridgewater Society.

We have received no new members; and our number has not been diminished by removals to other places, nor by departure from this world. The minister has officiated in our society at *two* adult baptisms, and at *one* baptism of a child, and at *one* infant baptism. *Two* persons connected with our society have been confirmed. In the families of members of our society, or connected with it, we have had *one* marriage and *four* funerals. In other societies, the minister has officiated at *two* adult baptisms, *three* infant baptisms, and *three* confirmations. In families out of our society, in this town and elsewhere, he has officiated at *three* marriages and *three* funerals. Our arrangements for public worship include an evening lecture, which was commenced in November. Our Sunday school is about to be re-opened, having been closed during the last three months. The society contributes *forty* dollars for the uses of the Association.

BRIDGEWATER, April 6, 1859.

Report of the Abington Society.

In conformity to the Rule of the Association, the Abington Society reports that its present number of members is *sixty-two*. *Six* have been added to the society during the past year, *one* of whom — viz., Miss Helen Hobart — has been added since the last meeting of the Association. *Three* have had their relation changed from this to the Boston Society; viz., William H. Dunbar, Amelia Dunbar, and Octavia Hobart. *Two* have been removed to the spiritual world; viz., Mrs. Frances Clapp and Mrs. Mary Sturtevant. Public worship has been regular and constant; and has been conducted, with few exceptions, by our pastor, Rev. Joseph Pettee. The usual attendance on public worship is from *two* to *three hundred*. The sacrament of the Holy Supper has been observed quarterly, and about *forty* persons have attended. The sabbath school consists of *forty-four* pupils, divided into six classes, with a superintendent, and three male and three female teachers. Our pastor has baptized *twenty-three* persons, — seven adults and sixteen children; and confirmed *five*. He has officiated at *seven* funerals and *three* weddings.

We have had, during the winter, a series of entertainments, consisting of lectures, dancing-parties, dramatic performances, and music; and also, on sabbath evenings, meetings for reading Swedenborg.

Our pastor has commenced a series of discourses, in place of the sermon, sabbath mornings, upon the specific doctrines of the New Church. Five discourses have been delivered upon the doctrine of the Lord; which doctrine has been presented and illustrated in the order in which Swedenborg has presented it in the "Doctrine of the New Jerusalem concerning the Lord." There are a considerable number of persons, who attend our worship on the sabbath, who have but recently begun to do so; and it was thought that a somewhat full presentation of the doctrines of the New Church, and the confirmations which they derive from the Scriptures, would not only be useful at this time to the class of persons alluded to, but especially to the members of the church and their families. So far as can be judged from the marked attention with which the discourses have been listened to, and from the interest which has been expressed in those which have already been delivered, we are strengthened in the belief that the undertaking was called for, and will be useful.

Report of the North-Bridgewater Society.

The number of members belonging to this society remains the same as when last reported; viz., *sixty-four*, — thirty-five males and twenty-nine females; there having been no additions nor removals. Public worship has been regularly performed by the pastor, excepting two sabbaths when Mr. Dunham preached, and one when we had reading. The pastor has solemnized *six* marriages, and officiated at *ten* funerals; besides which, the funeral of one infant was conducted by our reader, during the pastor's absence. The pastor has also baptized *nine* persons, — four adults and five children. Five of these baptisms were performed abroad. He has also confirmed *five* individuals, four of whom were among those baptized. Our sabbath school, church-meetings, &c., continue about the same as previously reported. The school, as usual, was continued through the winter. During the entire year, the number of baptisms has been *five* adults and *five* infants; confirmations, *five;* funerals, *fifteen;* and weddings, *eleven*. Our society contributes $16.88 for the use of the Association.

D. H. Howard, *Secretary.*

Report of the East-Bridgewater Society.

EAST BRIDGEWATER, April 3, 1859.

Two young ladies have joined this society since the last meeting of the Association, — Miss Lucia Harris and Miss Mary Otis Copeland; and *one* infant has been baptized. The society has introduced the tabernacle, or repository for the Sacred Scriptures, into its house of worship. It consists of a tent of crimson silk damask on a brown ground, falling from a black-walnut bracket, over the repository, of the same wood, below. The wood-work is highly polished. In the repository itself is a second, but quite small, curtain, of blue and claret brocaded silk. Behind this veil is the ark, lined with a gold-colored silk cloth. We are indebted for the design and making to Mr. Clark, of North Bridgewater.

We can but express our gratitude for this heavenly treasure, and humbly acknowledge the divine influence felt from it in the whole house. I know that I should speak the feelings of many, if I should wish that every society of the New Jerusalem might have this "TABERACLE OF GOD WITH MEN," in a beautiful and visible form, in its place of worship.

One word respecting our afternoon meetings. I would suggest from our own experience, and from a hint obtained from another society, that this meeting of the church is to be of great use everywhere: it is, perhaps, to become the meeting for speaking of and teaching truths too interior for the forenoon worship, constituted as our audiences now are, or truths which are more suitable for a class for doctrinal instruction; it is to be the meeting where the aged pastor is to feed his flock near the end of its journey, and to encourage the young to follow.

During the winter, we had church or society meetings every Sunday evening for a long time; also social meetings, with lectures, every other Wednesday evening, in the vestry; as well as social parties, or gatherings, on the Wednesday evenings between; also several dancing-parties in a fine hall of our village, though not provided by the church; and a good singing-school has been kept in the vestry. A lady keeps a day-school for little children, mostly of the New Church; and teaches them to chant, read in the Word, and repeat the commandments, in connection with their studies. Her services are truly valuable to the church; and she has our warmest sympathy. The sabbath school has been reported by its leading teacher, and needs no further remark here.

The sacraments of Baptism and the Supper are regularly administered by Rev. Adonis Howard. In the communion to-day, the bread and wine were received from him by one of the communicants, and distributed to the others. Rev. Adonis Howard has officiated at two marriages not in the society.

We can only express to the neighboring and associated societies a word of cheer and comfort, desiring that we may live together in mutual good-will.

Report of the Yarmouth Society.

Six persons have joined our society since the October meeting of this Association; viz., Mr. Benjamin Hallet, Mrs. Charlotte Hallet, Mr. Frederick Hallet, Miss Mary Hallet, Mrs. Lucy S. Matthews, and Mrs. Mary S. Simpkins. Our minister, Rev. Mr. Perry, has married *one* couple, and baptized *nine* persons, — four adults and five children; and has preached once for Mr. Mills, in Brooklyn, N.Y. Rev. Mr. Goddard has performed the service at *two* funerals in this place, — one in January, at the interment of Miss Sarah White; and in March, of Mr. Andrews Hallet. Mr. Hallet was a member of the Boston Society; but, since the formation of this society, he has been as constantly with us as any of our own members.

At a meeting of the society, held on the first sabbath in March, it was voted unanimously to invite Rev. John P. Perry to become the pastor of this society; and it is expected that he will be installed some time during the spring or approaching summer.

At the same meeting, it was voted that the Massachusetts Association of the New Jerusalem be invited to hold their next meeting in Yarmouth, on the second Thursday in October.

The statistics for the past year are as follows: The society numbers *twenty-one*. *Six* have joined during the year, and *one* has been removed by death. From *sixty* to *seventy* other receivers are connected with us. The public worship is regular and constant; being conducted by Rev. J. P. Perry, minister. It is attended by about *one hundred* persons, including children. The Holy Supper is administered quarterly. Our sabbath school consists of *twenty-six* children, divided into four classes, under the care of a superintendent, librarian, and four female teachers. The library contains *one hundred and thirty-seven* volumes.

YARMOUTHPORT, April 5, 1859.

Report of the Fall-River Society.

Our society numbers *twelve* members, — an increase of *one* during the year. Since the last meeting of the Association, Mrs. Mather, two children of Mr. and Mrs. Kenyon, and an infant of Mr. Caldwell, have been baptized, — *four*. The leader has officiated at *one* funeral; and, by invitation, made some remarks at another, which was that of a lady who never attended our meeting, but whose daughter and her husband do. Rev. Mr. Rodman and Rev. Mr. Pettee have preached for us, and administered the Holy Supper, since our last Report. The weather was rainy on the sabbath of Mr. Rodman's visit; yet forty-eight persons were present at the morning service. There were fifty-nine when Mr. Pettee preached. We find these visits very useful to us; for they bring us the regular and orderly administration of the sacred ordinances of the church.

Our meetings have been held regularly, and are attended by a larger average number than for some time, — say, over *thirty*. Our sabbath school is very well attended, averaging over *twenty* persons. The adult class supplies in part the uses of an afternoon service, and is felt to be quite useful. At the close of the year, measures were taken to form a library for the use of the school; and over *fifty-nine* dollars have been subscribed. *Fifty-three* volumes have been purchased; and the remainder will be expended, from time to time, as the right class of books can be found. We have had two social meetings, — one on Christmas Eve, which was attended by about forty persons, and was of an unusually pleasant character; and one upon last Tuesday evening. It is intended to have a series of such during another winter. The society sends five dollars for the use of the Association.

Report of the Brookline Society.

This society consists of *twenty-two* members, — *one* having been received in January last. We have a sabbath school of *twenty-six* scholars, under the care of a superintendent, and four male and one female teacher. Our evening meetings continue as usual. Rev. Mr. Hayward has baptized *seven* persons, — one in Springfield; four in Bridgeport, Conn.; and two in Paterson, N.J. He has confirmed *five* persons, — two in Bridgeport, two in Paterson, and one in Brookline. He has officiated at one funeral in Brookline. For the last six months, he has acted as superintendent of our sabbath school, and has taught the oldest class. He continues to preach every sabbath afternoon in Charlestown. In November last, he visited Hollis and Nashua, N.H.; also Bridgeport, Conn.; the city of New York; and Hoboken and Paterson, N.J.; and, in February, Springfield and other towns on Connecticut River. He has administered the Holy Supper *eight* times. During the year, he has, in various places, baptized *thirteen*, confirmed *eight*, and attended *three* funerals. A good deal of interest has of late been manifested in the doctrines of the New Church in Roxbury; and, during the past summer and autumn, Mr. Hayward held several meetings there, — sometimes preaching, and at other times reading from the doctrines and giving familiar instruction.

Report of Mr. Charles A. Dunham, Colporter.

On account of my own and family's ill health, I have performed but little active service for the Association during the past season. I have preached *six* times, — twice at North Bridgewater, and once each at Franklin, Lawrence, Leominster, and Abington. I have sold books amounting to the sum of $24.39; and have given away books, the cost of which was $2.40. Eight paying subscribers have been obtained for the "New-Jerusalem Messenger," and four to whom it has been ordered to be sent free; two have been obtained for the "New-Jerusalem Magazine," and one for the "New-Church Magazine for Children." I have collected for the General Convention the sum of $19; for the "New-Jerusalem Messenger," $23.14; and for the Magazines, $6.

The Association, at its last meeting, directed me to open a subscription for a "Publication Fund;" the object of which was to raise funds to be appropriated in sending the periodicals free in certain cases. I have prepared a subscription paper; but I have had no opportunity to circulate it.

I wish to call the attention of the Association to the subject of external worship, — individual, family, and worship on the sabbath where New-Church public worship cannot be attended. My visits among receivers of the Heavenly Doctrines, and the opportunities for observation thus given, have led me to think much in regard to the use and importance of external worship, particularly individual and family worship. In pursuing my labors, I am constantly visiting isolated receivers; some of whom, I have reason to believe, are accustomed to bow daily before the face of their heavenly Father, and to read his Word, and some who are not; and also visiting and spending the night with New-Church families where stated and regular family worship is had, and also with families where it is not had. The sphere of the church, as a general thing, has appeared to me very manifestly different in the one case from what it has been in the other. The affection and life-interest in the doctrines of the church have appeared so much more manifest in those individuals and families who are accustomed to the regular and stated observance of external worship, as to have led me to think much of the importance of such worship; and to the conclusion, that, if not indispensable to the due progress of the regenerate life, it must be certainly a very important means of aiding and promoting it; and is, under Providence, productive of the most salutary influences upon the minds of children; — that it is an important means for storing up remains with them, and thus causing the best possible preparation to be made in their minds for coming into an affectionate and living interest for the doctrines and life of the church on their arrival at adult age.

I would not be misunderstood. I do not mean to intimate that external worship is the principal indication of a truly religious life, or that the neglect of it indicates unmistakably the want of true religion. I have not so studied or learned the doctrines of the New Church. The doctrines of the New Church teach, that the most acceptable worship is that which ascends to our heavenly Father from a true and faithful life; that to be actuated by love to God, and charity to man, in all the duties and labors of life, is not only the sum of religion, but the only true and essential worship of the Lord; that this gives life and value to external worship; and that, without this, all external worship is dead.

This, I know, is what ought always to be regarded as of primary importance But the doctrines of the New Church also teach, that attention to the external rites and observances of religion — such as prayer to our heavenly Father, the frequent reading and study of his Word, coming to the ordinance of Baptism and to the sacrament of the Holy Supper — are of great use and importance as aids and means for more fully coming into the worship of the life, which is the end. Hence, individual worship, family worship, and public worship on the sabbath, are of great use to all, especially to parents and to children. Such worship, when properly engaged in, opens their minds for the reception of spiritual good from above, by which they are strengthened and capacitated for the per-

formance of the duties and labors of life from spiritual principles. External worship, however, is not to be regarded as religion itself, but only as a means to aid in the attainment of it. Judgment, mercy, and faith are the weightier matters of the law, — the primary things of life and religion; but it is believed that we cannot make that progress in coming into these, if we leave undone the tithing of "mint, anise, and cumin," which are the externals of worship and of religion.

Swedenborg says ("Arcana," 1618), "Man, however, during his abode in the world, ought not to omit the practice of external worship: for, by external worship, things internal are excited; and, by external worship, things external are kept in a state of sanctity, so that internal things can flow in. Moreover, man is hereby imbued with knowledges, and prepared to receive things heavenly. He is also gifted with states of sanctity, though he be ignorant thereof; which states are preserved by the Lord for his use in eternal life: for, in the other life, all man's states of life return."

I have called the attention of the Association to this subject, because I have felt the need of some *report*, *manual*, or *tract*, wherein the uses, times, and mode of external worship, are clearly and distinctly stated. I have desired something like this for the purpose of distribution to such persons as I have met, who appeared to need some help and instruction in regard to this subject. I therefore close this Report by submitting to the consideration of the Association the following resolution: —

Resolved, That the Committee of Ministers be requested to prepare a Report for the next meeting of the Association, on the uses, times, and mode of external worship, with reference to individual and family worship, and worship on the sabbath where New-Church public worship cannot be attended; and that they report suitable forms for the observance of the same.

Respectfully submitted. C. A. Dunham, *Colporter.*

Mr. Dunham's Account.

Dr.	Massachusetts Association *in Account with* Charles A. Dunham.	*Cr.*
To services $225.00	Received of Friends in North Bridgewater	$6.00
Expenses 22.86	Of Edwin Field	3.00
Books given away 2.40	Friends in Leominster	2.00
$250.20	George L. J. Cally	1.00
13.66	Profits on books sold	1.66
$236.54		$13.66

Report of the Committee on Colportage.

It will be seen by the Report of Mr. Dunham, the Colporter of the Association, that his more active duties have been interrupted by a severe fit of sickness. The Committee are very glad to find that he has so far recovered his health as to be present at this meeting of the Association, and expect that he will soon be able to resume the duties of his office. It will be seen by his Report, that there is now due him the sum of $236.54.

The Committee are unanimously of the opinion, that there should be no interruption of the small salary paid to Mr. Dunham, on account of his illness; in which opinion, they doubt not that the members of the Association will fully concur.

The Committee would call the attention of the Association to a subscription opened by Mr. Dunham to a Publication Fund, for the purpose of providing the

periodicals of the Convention for those persons who are not in circumstances to pay for them themselves, and to whom there is reason to think they would be highly acceptable and useful. There are many cases of this kind; and the Committee regard the object as one of much importance.

They are not fully acquainted with the facts in regard to the "Messenger;" but the "New-Jerusalem Magazine," and the "New-Church Magazine for Children," have always had a large free-list in proportion to the number of paying subscribers. On the former, there are now free about a hundred; and, on the other, about forty. Frequent instances have come to the knowledge of the editors, of the great use which the Magazines have performed in this way. But this is a burthen, which, with the limited number of subscribers to these works, they are but poorly able to bear; and it may become a question, whether, in order to keep the expenses within the receipts, it may not be necessary to reduce or suspend the free-list, unless something is done to assist in defraying the expense. With these views, the Committee would invite the attention of members of the Association to this charity.

Signed by

SAMPSON REED.
BENJ. WORCESTER.
LEWIS G. LOWE.
GEORGE PHINNEY.

Report of the Committee on Religious Instruction.

The Committee on the Religious Instruction of Children and Youth respectfully present their Report. Pursuant to a recommendation contained in their last Report to the Association, your Committee caused to be printed, and sent to those societies and groups of receivers within the limits of the Association known or supposed to have sabbath schools, a letter of inquiry respecting the condition of those schools. From the answers received, the following facts are presented: —

Names of Societies.	No. of Scholars.		No. of Teachers.		Vols. in the Library.	Increase during the Year.
	Male.	Female.	Male.	Female.		
Boston	45	44	6	4	416	
Newtonville	14	11	2	3		
Waltham	8	7	1	2		
Bridgewater	17	35	2	4	†	
Abington	19	25	3	3	230	10
North Bridgewater	33	23	6	3	175	50
East Bridgewater	15	25	1	4	†	
Yarmouth	7	19	1*	4	137	37
Springfield	8	7	1			
Fall River	13	13	2	2	73	53
Brookline	16	11	4	1		
Charlestown	17	19	*	10	359	100

† No return of the number of volumes.

* In these schools there is a superintendent, in addition to the teachers.

We have received no answers from Lowell, Pawtucket, and Taunton. The number of scholars reported is 451, — male, 212; female, 239. Number of teachers, 69, — male, 29; female, 40. Number of volumes in the libraries, as reported, 1,390; increase during the year, 250.

The schools in North Bridgewater, East Bridgewater, Yarmouth, Waltham, Fall River, and Charlestown, are kept throughout the year; those at Boston, Newtonville, and Brookline are kept ten months; the school at Abington, between eight and nine months; the school at Bridgewater, only in the warm seasons.

There are adult classes in the schools at Bridgewater, North Bridgewater, and Fall River. It is hoped that there may be an increase of this department of our sabbath-school instruction.

No school has yet adopted the new Manual.

There are some sabbath schools without any library. It is believed that a carefully selected library will be found a very valuable means of increasing the interest and usefulness of the sabbath school; and it is therefore recommended for adoption in all our schools.

In addition to what has been reported before relating to the method of conducting sabbath schools, Mr. John Worcester, who has the charge of the school at Newtonville, states the following in reference to it: "I read a psalm, and repeat the prayer; and then play a chant, which we sing together. During these exercises and the following, the scholars sit in the front-seats, as near me as they can. After the chant, I talk to them. Last winter the talks were upon Correspondences: this year I explain their lesson, and then set the lesson for the next Sunday. The scholars now take their places in the classes, and repeat the lessons; and the teacher is supposed to question them about what has been said, and to adapt it more particularly to the capacity of his class. The lessons and explanations have some general relation to the subject of the sermon. Teachers' meetings would add very much to the perfection of the plan."

The Committee would be glad to receive *promptly*, in the beginning of March, annually, the statistics, and all facts of interest, of the several schools, so that their Report may be as full and complete as possible. All societies and groups of receivers belonging to the Association are respectfully invited to furnish them. By carefully comparing them from year to year, we shall be able to ascertain the growth of our sabbath schools; and the information communicated will be of value and interest to all.

For the Committee.

JOHN WESTALL, *Chairman.*

The Treasurer's Report.

MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH *in Account Current with* WILLIAM J. PARSONS, *Treasurer, to April 7, 1859.*

Dr.

1858.		
Nov. 10.	Paid for printing 250 circulars, and 100 extra numbers of the journal	$6.00
„ 15.	Paid T. B. Hayward for missionary services	8.00
Dec. 8.	C. A. Dunham, Colporter	155.30
	Cash on hand	56.58
		$225.88

Cr.

1858.		
Oct. 7.	Cash on hand	$102.63
„ 18.	Received from North-Bridgewater Society	19.25
„ 20.	Received from a lady, by Rev. T. Worcester, for missionary purposes	50.00
„ „	Received from a lady, by Rev. T. Worcester, for missionary purposes	4.00
1859.		
April 6.	Received from a friend, by Rev. T. Worcester	50.00
		$225.88
1859.		
April 7.	On hand, as above	$56.58
„ „	Received this day, North-Bridgewater Society	16.88
„ „	Bridgewater Society	40.00
		$113.46

E. E.

WM. J. PARSONS.

BOSTON, April 7, 1859.

Subscription for a Temple at Springfield.

A society of the New-Jerusalem Church has been organized, and held regular worship, in Springfield, for about seven years. The society now consists of twenty-seven members; and a more commodious place for worship than they now have is very desirable. Indeed, the duty of providing for the use of the society in this particular seems very imperative; and, in the hope that the receivers of the Heavenly Doctrines in other places may be led of the Lord to assist us in raising the money necessary to build a small temple, this paper is drawn, as the best means to ascertain what sum can be raised. The sum requisite for the land and building, which will be centrally and pleasantly situated, is about three thousand dollars; of which we hope to raise in our society and vicinity about one-third, or one thousand dollars.

SPRINGFIELD, April 6, 1859.

PUBLICATIONS OF THE GENERAL CONVENTION.

) aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the s of isolated and initiate receivers, and to sh instruction suited to the states of New- chmen and their families, the General Con- ion of the New Church in America has taken r its control, or established, the following s of PERIODICALS; to which the attention of all are friendly to the New Church is respect- solicited:—

I.

NEW-JERUSALEM MAGAZINE. Pub- shed monthly in Boston, Mass., at $2 per nnum.

his Periodical,—now in the thirty-first year ts existence,—to which so many have hereto- acknowledged themselves indebted for aid, in r early efforts to comprehend the spiritual hs of the New Church, will preserve its essen- character under the control of the Convention. h number will contain an original Sermon, ether with the contributions of experienced ters, in illustration of the leading truths of the urch, and such New-Church intelligence as may deemed worthy of preservation for future use.

II.

E NEW-CHURCH MAGAZINE FOR CHIL- DREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its dis- ctive character. It is intended to subserve the portant end of furnishing religious instruction children. The words of the Lord—"*Suffer* le children to come unto Me"—are a plain imation, not only of our duty to children, but of eir readiness to "come unto Him" when permit- d, or when he is truly presented to their minds.

III.

IE NEW-JERUSALEM MESSENGER. Pub- lished weekly in New York, at $2 per annum.

This periodical, which has now entered its arth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 346, Broadway, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

nocence of Childhood. By Mrs. Colman. 37 cts.
ne Sabbath. By H. A. Worcester. Cambric, 37 cts.
'hite Dove. 33 cts.
appy Family. 33 cts.
lara. By Mrs. Carter. 10 cts.
uvenile Ballads. By Mrs. Carter. 8 cts.
Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
uestions to the Sacred Scriptures. 12 cts.; $1.20
uestions on the Four Gospels. By B. Worcester. 31 cts.

essie, and other Stories. 12½ cts.
bedient Boys, and other Stories. 12½ cts.
essons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Peoria, Friday, Oct. 7, 1859.
The MAINE ASSOCIATION	Gardiner, Friday, Aug. 20, 1859.
The MARYLAND ASSOCIATION	Washington, Thursday, May 19, 1859.
The MASSACHUSETTS ASSOCIATION	Yarmouthport, Thursday, Oct. 13, 1859.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 21, 1859.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 25, 1859.
GENERAL SOCIETY IN OHIO	Urbana, Friday, Sept. —, 1859.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines,

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.	WILLARD H. HINKLEY . 24, North Chas. St., Balt.
J. B. SWANTON . . . . . Bath, Me.	EDWARD MENDENHALL . . . . Cincinnati, O.
H. B. HOSKINS . . . . . Gardiner, Me.	Rev. J. R. HIBBARD . . . . . Chicago, Ill.
AMBROSE WARREN . . . . . Bangor, Me.	W. G. DAY . . . . . Urbana, O.
D. H. HOWARD . . North Bridgewater, Mass.	WM. WHITE . 36, Bloomsbury Street, London.
JOHN ALLEN . 30, Beekman Street, New York.	Rev. THOMAS STORRY . . . . . Peoria, Ill.
WM. ROBERTS . . . . 763, South 9th St., Phila.	E. W. COBB . . . . . Charleston, S.C.
LUCIUS FAXON . . . . . Abington, Mass.	